

## THE MISSIONARY HERALD.

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THE receipts from donations for the month of June fell behind those of the corresponding month last year by over \$11,000; from legacies by over \$18,700; a total falling off of \$29,792.81. For the first ten months of the year the decline from donations amounts to over \$8,000; from legacies to nearly \$71,000; a total decline of \$79,355.63. These are not pleasant figures to record or to read as we draw on toward the close of our fiscal year. They need no words to emphasize their significance. Their appeal to churches and individual donors should meet with a prompt and generous response.

By way of a Japanese schooner which touched at Ruk, a letter has been received from Miss Abell, dated May 3, which reports that the state of Mr. Snelling's health is far from assured. He has just closed a term of seven weeks in the general school. Miss Abell speaks of her own work in the girls' school as very attractive, and the pupils are obedient and teachable. No allusion is made to the tribal war before reported, from which we conclude that peace prevails. This letter of May 3 reached the Missionary Rooms June 23, which is the shortest time on record for communication between Ruk and the Missionary House.

We have further tidings from Kusaie in a letter from Dr. Pease, dated March 6. The only items of importance refer to the further restrictions placed upon missionary work in the Marshall Islands by the German commissioner at Jaluij. It is reported that he has seized the contributions of the churches made in January for the missionary work, giving as a reason that he was not notified of the intention to place teachers upon the islands of Mejit, Aur, and Kwojelin. No intimation had ever been given that notice of such intention was required. It seems clear that it is the purpose of the commissioner to drive out our mission from the Marshall Islands. In the meantime Dr. Pease reports that good news comes of the progress of the work on several islands of the group.

THE World's Congress of Missions connected with the Columbian Exposition is to hold its sessions during eight days, from September 28 to October 5 inclusive, at the Art Palace, Chicago. Every effort has been made to secure at least one representative from each missionary society, and an elaborate program has been prepared, covering three sessions for each day during which the Congress will sit. The plan is unique and comprehensive, and if it can be carried out, as now it seems likely to be, the Congress will be of great interest and value.

LETTERS written in the latter part of May report that the expedition for Gazaland was nearly ready, and had engaged passage from Durban for Beira on a steamer which was to leave the former port June 21. A boat made of corrugated iron, built in sections, was ready for use on the Buzi River, upon which the party hopes to pass to a point within twenty or thirty miles of Mount Silinda. It was expected that Dr. Thompson and Miss McCornack would be united in marriage June 14, and go with the expedition. A number of native helpers are also ready to go as teachers and assistants in the establishment of the station. Mr. Wilder had returned from Cape Town to which place he had gone for an interview with the Hon. Cecil Rhodes, Premier of Cape Colony, and head of the British South Africa Company. Mr. Rhodes, in behalf of the company, granted a concession to the mission of 24,000 acres, for which a quit rent of £24 a year is to be paid. This will give the mission a right to a large territory upon which they can grant settlements for the natives, keeping out undesirable elements. It is reported that a body of Dutch settlers have established themselves about twenty-five miles north of the site selected for the mission; also, that a colony of English has proposed to settle near Gungunyana's old kraal, thirty miles south of the site. Miss Jones, of Kambini, will join the party, but it is expected that Mr. and Mrs. Ousley, on account of the health of Mr. Ousley, will return to the United States. The expedition moves forward with high hopes, and Mr. Bunker, writing in their behalf, asks for the special prayers of all the friends of missions.

WE had little thought when writing in our last number of the "Relief at Marsovan" that two weeks later would come the tidings that seventeen of the prisoners at Angora had been condemned to suffer the death penalty. Among this number were Professor Thoumaian and Instructor Kayayan, of Anatolia College, whose release had previously been thought assured. The news was astounding and has awakened the deepest indignation, especially in England and Germany. Just before the trial, the Vali of Angora had expressed himself so emphatically in regard to the insufficiency of the evidence against these men and had given such assurances as to their acquittal that both the British and German ministers had written him, expressing their pleasure at his declarations. But, to the surprise of everyone, fifty-five persons who were on trial were condemned, nine of them to seven years' imprisonment, nine to ten years, six to fifteen years, and seventeen to death. Among those condemned to fifteen years imprisonment was the pastor of our mission church at Gemerek. The English newspapers report that at the trial the prisoners were refused an opportunity for proving an alibi on some of the charges, and that they were forbidden to complain as to some of the tortures they had suffered while in prison. The charge against them was that they had encouraged seditious movements, and as evidence of disloyalty on the part of Professor Thoumaian it was affirmed that he had preached on the text "Awake! thou that sleepest," the authorities professing to find in a sermon which had no political significance whatever a purpose to arouse the people to rebellion. The verdict has created much excitement, not to say wrath, in Great Britain, and when the matter was brought before the House of Commons, by Sir Richard Temple, the government expressed its deep interest in the case, and stated that the sentence of the

condemned men had yet to go before a court of revision where there will be a careful review of the evidence, adding that there is no liability that the sentence will be carried out, certainly at present. Both the British and the German governments will doubtless present strong remonstrances to the Sultan. Our own government does not stand in precisely the same relation to Turkey. The Treaty of Berlin, as well as previous treaties made after the Crimean War, gave certain rights of intervention to European Powers which the United States cannot claim. The case against the two professors was doubtless prejudiced somewhat before the public by an erroneous statement of the American Secretary of Legation at Constantinople, who had informed our government that prior to these difficulties Messrs. Thoumaian and Kayayan had been cut off from their relation to Anatolia College. Had this been the case, it would have shown that the professors were discredited by the authorities of the college. But this is contrary to fact, as Messrs. Herrick and Riggs emphatically state, and these gentlemen express their firm belief in the innocence of the professors. We do not anticipate that the death sentence will be carried out, but presume that imperial pardon will sooner or later be granted. It looks somewhat as if the authorities, fearing public condemnation because of the severity of their course against the prisoners in case they were declared innocent, thought it best to condemn them, hoping subsequently to receive praise for clemency in offering pardon. Altogether the case is a pitiful one, and the issue for Turkey and the mission and the condemned prisoners is not at all clear.

P. S.—Since the foregoing paragraph was in type information has been received that what was expected has happened; namely, that Messrs. Thoumaian and Kayayan have been “pardoned” by the Sultan, but on condition of leaving the Turkish dominions. As to the newspaper reports of the pardoning of the other condemned men we have no direct information. We trust they are true. There is much that might be said about this affair and that craves utterance, but it is better for those concerned that we content ourselves with this brief statement of fact.

A NEW step has just been taken by the Foochow Mission in the ordination of four of their preachers as evangelists. For special reasons it was not deemed best to defer ordination until installation over particular churches could take place. These men will devote themselves to work in several out-stations, acting as pastors for a while, but moving readily from one place to another as circumstances may require.

A SINGULAR incident is reported by a catechist in India who while on a tour came to a village and began to talk with some boys about Jesus Christ. The boys said to him: “Jesus Christ lives here in our village.” It seems that the man so called had once heard about Jesus Christ, and as a result had abandoned idolatry and all connection with heathen rites. His frequent reference to Jesus Christ made the villagers call him by that name, a name about which he and they knew very little. The man was rejoiced to hear more about Christ, and asked for some tracts which would be a witness to others that he was a Christian.

IN common with a host of people, young and old, in the United States we have been glad to welcome Rev. Dr. F. E. Clark on his return from his tour around the world. It was indeed a missionary tour, during which Dr. Clark visited, among other points, many stations of our own and of other Boards in Japan, China, India, and Turkey. He carried to these stations a great amount of good cheer and Christian enthusiasm, and he has brought home much information which will be helpful in many ways both to him and to the cause of missions. Dr. Clark speaks warmly of the increase of his interest in, and appreciation of, missionary work in all lands, resulting from his study of missionary problems on the field and from his intercourse with missionaries in their own homes, and he bears enthusiastic testimony to the devotion and wisdom and ability of the great body of missionaries whom he has seen during his months of journeying in the far East. We write this note during the progress of the great Christian Endeavor Convention at Montreal, where an immense multitude of young people have had their missionary enthusiasm enkindled by reports of the tour of President Clark around the world.

THE financial situation of the country at the present time has affected most seriously the ability of many Christian people in the matter of benevolent contributions. It is a well-known fact that men whose assets largely exceed their liabilities have been compelled to make assignments, while multitudes who have never thought of failure have been pressed beyond measure to meet the current demands upon them. In this financial storm it is the men of means who have suffered most. Fortunes have vanished in a day, and those who have usually given their hundreds and thousands are straitened for ready money. It is a time for all who have not specially felt the stress of the times, and particularly the smaller givers, to remember that the work on the hands of missionary boards cannot stop for panics. The missionaries in foreign lands cannot be recalled instantly because of the straitness of the times. We look hopefully for improvement in the financial situation during the coming year, but the stress is upon us for these few months, and our friends should remember the needs of the work and do their utmost to provide supplies by sending generous contributions, *if possible before the present fiscal year closes, August 31.*

HAVE any of our readers a trombone or cornet or other brass instrument which they will give for use in our Zulu Mission? Mr. Wilcox, of Mapumulo, Natal, reports that several of their Zulu Christians go out to the kraals with their brass instruments, playing gospel tunes, and soon a large congregation is assembled to whom the gospel is preached. Many of these Zulu Christians are able to sound the gospel trumpet as well as blow the cornet-à-piston. Excellent results have followed the meetings that have been thus gathered, but Mr. Wilcox is anxious to increase the size of his band, but has not enough instruments. Secondhand instruments of almost any kind can be used, but a trombone and a tenor horn are especially desired. Who will send them?

THE earthquake which wrought such destruction in Malatia, in Eastern Turkey, was very severe in its effects also in Adiaman on the other side of the Taurus Mountains. The Central Turkey Mission unanimously make request for



a special grant of \$1,000 to aid the stricken and impoverished people of Adiaman in rebuilding their shattered church edifice and in maintaining the Christian work among them. The Prudential Committee heartily endorse the request, and would be glad to make the grant were the state of the treasury such as to warrant it. They cordially commend this call to the Christian public, and will gladly appropriate any sums, beyond regular donations, which generous friends shall specially designate to this object.

The reports of this disaster at Adiaman were somewhat delayed in reaching us. The severity of the shock was such that persons who were in their beds are said to have been thrown into the air. No less than 772 houses were wholly destroyed and 1,200 partially so. The mosques suffered most severely, every minaret in the place having been thrown down. The loss in lives was 283 killed, and of course many others were seriously wounded. The money loss is estimated at between \$90,000 and \$130,000, a vast sum for these poor people. The greatest force of the earthquake seems to have been felt in the mountains around Adiaman, but the full loss cannot as yet be ascertained. In one village it is said only two out of 140 persons escaped.

THERE is still call for funds to relieve the famine-stricken people in the vicinity of Erzroom, although there has been some relief in the situation within a few weeks. The governor has brought grain from a distance, and has compelled those who have it in store to sell to the farmers a sufficient quantity for seed. If the need for a few weeks can be tided over, there is prospect of a fair harvest. The brethren at Erzroom ask for a small additional amount for the immediate necessities of the people.

THE friends who have contributed for the relief of the sufferers by famine in Southern India and in Turkey may be assured that their gifts have been most thankfully received and that they have proved most helpful in the extremities to which some of the native brethren have been reduced. Mr. Jones, of Madura, referring to that portion of the contributions which have been sent to him for distribution says: "These extra sums announced are very helpful and cheering. I have already been enabled, by means of these limited sums for special and famine needs, to remove a number of burdens which were crushing the very life out of our agents and village Christians. It is wonderful what a relief and comfort a very few rupees may bring to one of these many suffering families. It enables them, for a few weeks at least, to tide over the greatest distress and to drive away the gaunt lion of hunger. I can assure you that none could be more grateful than many of these people now are for this small help received. God bless the donors! and I would that they could see the relief which their offerings bring and hear the blessing which they invoke. The help which has been received also for the work has soothed and helped us in our great grief. But as yet the reductions have been by no means entirely supplied."

A RECENT letter from President Wheeler, of Euphrates College, reports that there are in all departments of the college 522 pupils: 297 males and 225 females. Of these, 12 are in the theological department, 34 in the male college proper, and 37 in the female college.

THE limited means at the disposal of our missionaries causes deep depression. From all quarters they are writing in astonishment as well as distress over the fact that the churches in our land are not rising to meet the exigencies of the work within the regions which they have begun to occupy. One of the missionaries, Mr. Browne, of Harpoot, writes: "Never within the last twenty years were the fields so white for harvest. Our work demands imperatively advance, not contraction. We have large Protestant communities and churches which have been waiting for years for a preacher, and now that we have prepared a class of preachers we actually fear we may not be able to send them out without closing the schools to secure the means." Similar utterances are coming from many missionaries at the front. They are weary in their work, but their greatest trial is that for lack of means they cannot do the work that is just before them.

WE regret to hear of the death of Rev. Edward P. Thwing, M.D., which event occurred at Canton, China, May 9, of typhoid fever, after a brief illness of four days. Dr. and Mrs. Thwing had been deeply interested in missionary work, especially in South China, where at their own charges they have wrought personally and with much enthusiasm for the extension of the kingdom of Christ. Dr. Thwing has published much upon missions, and had sought earnestly to enkindle an interest in this country in labors in behalf of the Chinese. He was buried in the missionary cemetery at Canton by the side of many who have laid down their lives for the redemption of China.

HERE'S a good example. A letter just received by the Treasurer of the Board simply says: "I enclose herewith my World's Fair money, which I hope will help a little toward meeting present distress." The check was for \$100. Why should there not be more of such letters? Hundreds, if not thousands, of people will not visit the Fair, not because they cannot afford the expense, but for other reasons; some certainly because they so strongly condemn the course of the directors in the matter of Sunday opening. Would it not be a capital thing to give the money thus saved from the World's Fair for the world's salvation?

TEN years ago the American Board transferred its missionary work among the North American Indians to the American Missionary Association, thus withdrawing from work in our own land, the Association at the same time withdrawing from the foreign missionary field. The Presbyterian Board of Missions has now in like manner transferred its Indian missions to the care of the Board of Home Missions where naturally they belong. This division of work into home and foreign departments will doubtless prove as helpful among the Presbyterians as it has among the Congregationalists.

THE tenth annual session of the International Missionary Union, held at Clifton Springs in June, was an occasion of great interest and profit. One hundred and eight missionaries, representing sixteen different organizations, were present, and for a week enjoyed mutual fellowship and high converse concerning the things of the Kingdom.

THE whole history of the world shows that it is possible for men to shut their eyes in the presence of evils that are close about them and deny that these evils exist; and they do this even without being aware that they are the victims of self-deception. To-day the attitude of good men fifty years ago on the subject of slavery is an amazement to the generation that is just coming on to the stage in our land. The same may be said in regard to the views entertained on the subject of temperance by our fathers; and just now in many parts of the civilized world there is an attempt to minimize the woes connected with the use and traffic in opium, and there are statesmen and other prominent men who affirm that, while there is a misuse of the drug, the reports in regard to evils caused by it are greatly exaggerated. Who should know better in regard to this matter as it relates to China than the missionaries who have lived for years in that land? They have no motive to exaggerate the difficulties which stand in their way; they are fairly honest men, to say the least, and they have watched from year to year the progress of events. Christian missionaries of various societies, American, British, and Swedish, located in the province of Shansi, China, passed a memorial on the subject at a recent conference, saying as they did so that they were careful to use the most moderate terms that the facts would warrant. This is their utterance: "As far as we can judge, opium has most seriously damaged, physically and morally, a large proportion of the population of this province; has sadly crippled legitimate trade, and threatens yet more serious consequences in the future. We therefore press on Christians everywhere the urgent need of united action to suppress the growth of opium throughout the world."

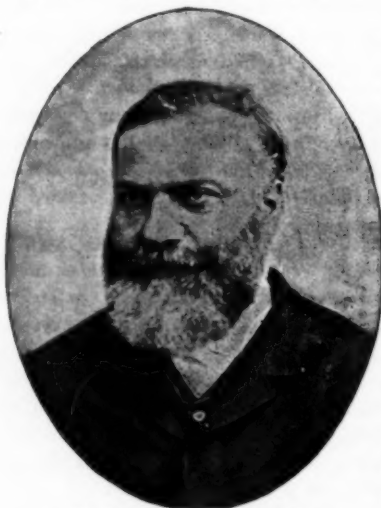
WE have already referred to the gratitude expressed by the native communities in Eastern Turkey to the missionaries of the Board for their services in connection with the epidemic of cholera. Dr. Reynolds, before leaving Van for the United States, was waited upon by a delegation from the old Armenian church, consisting of the priest and several prominent members, who expressed their thanks for his labors in their behalf, and invited him to a service in their church. During this service the officiating vartabed preached a sermon which was remarkably evangelical in its sentiments, the preacher expressing disapproval of the worship of pictures and the crucifix, and also making pleasant and appreciative allusion to Dr. Reynolds' work in connection with the trials of their people during the prevalence of the cholera. Dr. Reynolds speaks of this incident as illustrating not only the goodwill of the people, but the fact that there has been a decided advance in the dissemination of evangelical ideas during recent years.

It is reported that when a Russian official, General Kaulbers, was passing through Bulgaria he sought to lay plans for the driving out of all Protestants. A prominent Bulgarian, known in the courts of Europe, said to General Kaulbers: "Why should you drive out these men? They preach Christian truth, and what greater need have we? Let our priests preach, and then we shall not need other preachers." This remark indicates one method in which evangelical missions in Bulgaria are impressing the people. They create a demand for reform in the old corrupt churches.

## A NATIVE PASTOR IN TURKEY.

BY REV. ROBERT CHAMBERS, OF BARDEZAG.

A GOOD man has just passed from our midst at the early age of fifty-five years — Pastor Alexander Djedjizian. Having won for himself a noble reputation in his native city, Adabazar, in which he labored and where he died, he has left behind him there a fragrant memory. In sharp contrast with the persecutions borne by him and his father's house, in the early days, was the scene at his funeral, when dignitaries of the Gregorian Church joined with the Protestant flock in mourning the city's loss, and a vartabed pronounced over the coffin a feeling tribute. Very touching was the grief of the bereaved evangelicals. One of them gave voice to the general feeling when he said: "Our souls are exceeding sorrowful, even unto death; we are orphans to-day."



PASTOR ALEXANDER DJEDJIZIAN.

Alexander Djedjizian was early devoted to God. His father died in 1848, commending his sons to the care of the evangelical church which had been organized in Adabazar two years before. Some time after that, at the suggestion of the church, one of the brethren took Alexander and his brother to Constantinople and handed them over to the care of Rev. Mr. Hamlin. After a course in Bebek Seminary and some time spent as teacher in the capital, Alexander accepted the call of the evangelical community of his native town to become their teacher and preacher. Three years after, in 1862, he was ordained pastor over the church, an office which he filled for thirty-one years. During two years' absence in Scotland he secured assistance from friends which enabled his

people to construct the present chapel and to erect an excellent building, which is now occupied by the Girls' School, in charge of the lady missionaries. An account of the church and work at Adabazar may be found in the *Missionary Herald* of December, 1891.

From the day of Pastor Alexander's ordination the church assumed the duty of providing for his support, and though their contributions were often inadequate, he never murmured. Again and again was he called to a responsible position in Constantinople at a greatly increased salary, but he refused to leave his beloved people. The larder was often empty in those days, and the struggle with poverty bitter, but no prize could avail to tempt him from the place where God had called him to stand. He was a man of commanding appearance and pleasing address and gentle as a child. His words always carried weight and he was

a leader among his brethren. He gathered around him in his church an exceptional company of fellow-workers, who loyally followed the lead of their chief, so that Adabazar enjoys a reputation wholly unique among the evangelical churches of Turkey. His sermons were always carefully prepared and eminently practical. He made himself acquainted with, and always aimed to meet, the needs of his people, in the pulpit as well as in house-to-house visitation, and he was easily one of the most powerful of the evangelical preachers in Turkey.

The transference of the Girls' School from Bardezag to Adabazar, and from missionary support and control to that of the Adabazar church, was largely due to the unbounded confidence which all parties had in the ability and character of Pastor Alexander. Take him all in all it will be long ere we meet his like again. He was blessed in having as his wife a rare woman, to whose wise household management and sound sense and Christian character her husband owed very much. His eldest son is at present pursuing a theological course in Edinburgh, Scotland; another, having graduated at Robert College, is engaged on the staff of the *Avedaper*, while a third completes his course at Robert College in June of this year. Two younger sons are at home with the widowed mother, as is also a talented daughter, who, having taken a full course in the Girls' School, has devoted much time to teaching.

Wise, humble, faithful, self-sacrificing, blessed servant of God, thou hast well earned thy rest! May the Lord bring forward more such laborers to gather the harvest that is rapidly ripening in this land! Pastor Alexander entered into rest on Saturday, April 22. Thus the Lord giveth his beloved sleep.

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## THE GROWTH OF EVANGELICAL WORK IN BULGARIA.

BY REV. A. S. TSANOFF, SAMOKOV.

FIFTY years ago there was no portion of the Word of God in our spoken language. About that time the New Testament was printed by the British and Foreign Bible Society. Previous to the year 1860 there was no public preaching of the gospel in the native tongue, although missionaries of the American Board came to Bulgaria about the year 1858. In considering results there are two points of view: first, progress in numbers, and second, progress in ideas.

I. PROGRESS IN NUMBERS. Although there are not many thousands in the nation who have heartily embraced the pure evangelical teachings, yet there is great numerical growth. Thirty-five years ago there was not one evangelical Bulgarian; thirty years ago there were only two or three, as far as the writer knows. At that time among this people there was no evangelical community, no evangelical church, and no native evangelical pastor or preacher. Now there are more than twenty-five evangelical communities and ten evangelical churches, with nearly 1,000 church members, while the evangelical community now numbers about 2,000 souls. All the evangelical churches, except one, have native pastors and preachers, who have organized a brotherhood for mutual encouragement and support.

It is but proper to mention here one evangelical organization, namely, the

Bulgarian Evangelical Society, organized in the year 1875. It is purely the work of Bulgarians, although foreign help has been received for carrying on the work. The idea of such a society came into the mind of one evangelical Bulgarian. It is a kind of religious tract and preaching society. Its aim is to help the people to become, not Protestants, but true Christians. It has done excellent work in the nation and its influence is continually growing. All this we call good progress. Inasmuch as previous to 1865 there were not more than about ten evangelical church members, we see that on an average about forty new members have been added each year to the evangelical churches.

II. PROGRESS IN IDEAS. This progress is greater than that in numbers. The writer knows very well what curious and wrong ideas existed in the minds of the whole nation forty years ago. When the missionaries first came into this country they and the Protestants as a body were denounced as the worst infidels and almost as atheists, the servants of Satan. Priests and others preached to the people: "Beware of the infidels." Many stories were invented to show how the devil helped the Protestants in gaining money and in doing evil, and how they paid money to buy those who became Protestants. Many gross superstitions ruled the minds of multitudes among the people. Miracle-working images, bones of saints, and other relics were exhibited in the churches and were kissed and worshiped regularly. Bear-days, wolf-days, mice-days, etc., were abundant among the holidays.

How is it now? It is wonderful how great is the change in this respect. No intelligent Bulgarian now thinks that the Protestants are infidels. Indeed the impression among the people is that the Protestants, on the whole, keep the true teachings of the Bible better than other Christians. This idea is spreading even among the ignorant. If the Protestants are now persecuted here and there, this is done not because they are not good Christians, but for other reasons. Many of the superstitions have entirely died out. The bones of saints and miracle-working images have disappeared from the churches all over the country, except in some monasteries. Snake-days, mice-days, and other such days are now observed only in the darkest corners and among the ignorant.

The missionaries have done good work also in the line of *education*. They have opened schools where many young men and women have been educated who are now doing good work among the people. Besides the Bible, they have published other valuable books and papers, as the Dictionary of the Bible, Evidences of Christianity, the *Zornitsa*, and others. By this good literature excellent ideas are spreading among the people.

All these things, so briefly stated here, show very great progress in the right direction and great good done to the nation. Although education has had a share in this, yet the Word of God, the reading and the preaching of the Bible, have been the chief agents in all this great work for the people. It is impossible to overestimate the valuable services done to our nation by the preachers and the distributors of the Word of God. All those who have given their money for this work have good reason to rejoice. May the good Master bless them and help them and others to continue in this most benevolent enterprise for suffering humanity!



## PUNDITA RAMABAI AND HER INSTITUTION.

OUR readers will be interested in the accompanying reproduction of a photograph, just received from India, showing the Pundita Ramabai and the child-widows in her institution at Poona. The Pundita is clad in white, and near her sits her first assistant, a native Christian lady, who was trained in the school of our Marathi Mission, and a daughter of the late editor of the Christian newspaper, the *Dnyanodaya*, who was a deacon in the church in Bombay. For various reasons the work of Ramabai and her friends has been misunderstood. Every institution should be judged in view of what it sets out to be. It would be as unfair to expect a church choir to administer wisely the ecclesiastical



PUNDITA RAMABAI AND CHILD-WIDOWS.

affairs of the parish with which it is connected, as it would be to demand of the board of deacons that they should do the singing. In India, as in other lands, there are many reforms needed, and there may be several methods employed for the accomplishment of any one of them. There can be no question that the terrible woes suffered by the women and children of India, as the result of social customs, demand relief, and that this relief, in view of these social customs, is most difficult to secure. Ramabai is employing one method which she deems most promising. What if it be not the best possible method? Has any one a perfect method, either in general plan or in detail, so perfect and so well applied that there is no need of welcoming other helpers who are honestly and earnestly working for the same end?

We are glad to give here a brief reference to the work of Pundita Ramabai in a letter of Rev. J. P. Jones, of our Madura Mission, who visited Poona while on his way to the Decennial Conference. —

"When one looks at her work not as a *missionary* institution, but, as what it really is, a humanitarian movement in behalf of one of the most injured classes of human beings in the world — the child-widows of India; when one comes to understand the beautiful character, deep piety, remarkable heroism, and single-minded devotion of this self-denying little woman to her downtrodden widow sisters of India; when, moreover, he remembers that thus far she has had to struggle against bitter opposition from her own countrymen, even the most cultured and most thoroughly Westernized among them, — he can enter with joy and sympathy into her grand work and bid her a hearty Godspeed. Though it is not outwardly a Christian institution, it breathes a true Christian spirit, and its foundress could not carry it on were it not for the Christian faith which supports her. She is ably supported by a native Christian lady, who was educated and brought up in our own Marathi Mission.

"We were all charmed with the simplicity and utter frankness of Ramabai, and after being kindly shown over the whole institution, learning of all its points, listening to the plaintive airs sung by the fifty child-widows who find here a refuge and a training for usefulness, we were converted from doubters into warm admirers of what I believe is the beginning of a great work in India."

#### WHAT HAVE MISSIONS ACCOMPLISHED IN THE MADURA DISTRICT OF SOUTHERN INDIA?

BY REV. J. COLTON, NATIVE PASTOR AT DINDIGUL.

LET me first of all make note of some of the formidable obstacles to the spread of the gospel in this benighted country: —

(1) The powerful ancient system of the Brahmans, who declare that even the gods are under their control and incantations. (2) The deep-seated belief of the Hindus in their superstitions, Shastras, and Puranas. (3) Stereotyped customs and manners. (4) Baneful caste distinctions. (5) Godless education given by the government. (6) Infidel literature and intemperance imported from abroad. (7) The undermining influence and stratagems of the Jesuits. (8) Revival of Hinduism.

In spite of these strong barriers, the gospel preaching has been mighty, through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

1. The minds of the people have been enlightened and prepared to a great extent for the better reception of the truth as it is in Jesus, through the instruction and training imparted by the mission schools. As the clarifying nut is used by the women of this country to purify muddy water, so the minds of the people have been refined, as it were, through the medium of mission schools for the boys and girls. All my countrymen, on the whole, whether Hindus or Christians, have always looked upon the mission system of education as a great boon.

Many native officials, both in high and low positions, testify, with gratitude, that they owe what they are to the instruction and impression received from mission schools. Many of them, having been disabused of their ancient superstitious notions, are real friends to the mission schools and congregations. Beyond this, there have been quite a number of real conversions among Hindu students taught in our boarding schools and in seminary. I would select only one, out of numerous instances, a son of a famous heathen poet, of a respectable family, who was brought up in the Boarding School and in the Seminary, where Christian and Hindu lads were instructed promiscuously. He was hopefully converted while in the Pasumalai Seminary. He, in his turn, put forth efforts with prayer and zeal for the conversion of his schoolmates. After laboring in the mission several years with faithfulness and success, he has entered into his eternal rest. Similarly I could quote several instances of the conversion of girls and their subsequent labors in the mission. One of them, after finishing her course, returned to her village and was the main instrument of bringing fifty of her heathen relations to the feet of Jesus and to the marvelous light of the gospel.

II. Results of the Zenana work. Not long ago a Brahman official declared to the missionaries: "Through your schools you have secured the minds of our children, through your Bible-women you have won our homes, and through your benevolent doctors and dispensaries you have touched our hearts." From the time of "Mother" Capron, this department of the mission has received fresh impulse and considerable attention. A very hopeful future is before us, and we expect, through the blessing of the Holy Spirit, a new era to dawn upon this line of evangelistic work.

III. Growth of congregations and churches. In spite of the terrible obstacles already mentioned, especially the caste system, whose magic power is unknown in other lands, thousands of converts have been won from Hinduism. One hundred years ago there were no native Christians in India, but according to the government census taken in 1891, there were more than two millions, while many others are secret believers in Christianity. These results are not confined to the lower classes, but some from all castes, Brahmans, Chetties, Mudals, Vellals, Sudras, etc. In my country, if a person becomes a Christian, it means generally that he or she has to lose parents, brothers and sisters, and property. As the case is such, numbers alone cannot adequately indicate the growth of congregations and the triumphs of the gospel. When a convert was questioned by a Hindu official as to the profit he gained, he declared: "Before my conversion I was a drunkard and a debtor; but, ah! now, my Saviour has made me a sober man, and besides I am now free from debt." Some of the churches have already become self-supporting; some are aided in part by the native Evangelical Society, and none of our mission churches and pastors receive help from home funds. Cheering news of the new accessions comes from different parts of the country.

IV. The facts that some of the congregations have built their own churches and schools and that several volunteer workers have arisen here and there to proclaim the gospel to their countrymen are other encouraging features and results. This sort of spiritual, healthy emulation is on the increase. We can exclaim with special gratitude in view of what has been done in India through the American Board and the other Mission Boards—What hath God wrought!

We and the other missions in this country shall possess this land, as the Lord our God hath promised. We shall reap, if we faint not.

#### A MESSAGE FROM THE EVANGELICAL CHURCH OF MARDIN, EASTERN TURKEY.

SOME account of the celebration of the twenty-fifth anniversary of the organization of the First Evangelical Church at Mardin, and the ordination of its present pastor, was given in a letter from Rev. Mr. Andrus in the *Missionary Herald* for March last. The occasion was one of deep interest and profit, subsequently resulting in a deeper sense on the part of the church of its responsibilities for the advancement of the kingdom of Christ. One pleasing evidence of this spirit of consecration is seen in a letter which has been addressed by the Church at Mardin to the Prudential Committee and through them to the churches in America.

The letter is in Arabic and was forwarded, with the following translation, by Rev. Mr. Andrus : —

" MARDIN, April 24, 1893.

" *The Honored Sirs, Members of the Committee of the American Board.*

" Grace to you and peace from our Lord Jesus.

" We hereby declare to your excellencies that, by the grace of God and through you, we have attained to a knowledge of salvation by the Lord and to a spiritual and intellectual illumination, since you have revealed to us the gospel which was hidden, so that we can to-day feel that we are a part of the Church of Christ Jesus which is sanctified by his precious blood.

" Now as this knowledge has been obtained through you and your honored missionaries who labored strenuously for our instruction and training both mentally and spiritually, and watched over us and our children by all effective means; and since large sums have been expended for us by them as aid from your churches, that we might attain to that which we have reached; and inasmuch as last year we reached the semi-jubilee of our church and its pastorate, which was celebrated the thirtieth of last October, and was a joyful day to us, to our missionaries, and to the association of our churches convened with us at that time — a day whose influence we cannot forget until we reach the *full jubilee*; and forasmuch as we saw that the time had come for us to be *financially* independent of aid from the churches you represent, and also that many are more in need of this aid than we are, it has been decided by us to make our schools independent of aid from you, even as has been our pulpit for the last *eight* years, so that what has heretofore been given to us may go to aid others (save that we shall yet need aid in building for schools and a chapel).

" We shall, however, continue to labor in coöperation with the missionaries and the churches of our Association in this field, for it is written: 'It belongs to him who has been watered to water others also.'

" We have, therefore, at the beginning of this year, begun to manage without aid from the treasury of the Board, trusting in the grace of the Lord which assists us in the undertaking, even though we are financially feeble. We feel

sure that this announcement will give you great joy because now have come to the flower the fruits of your spiritual efforts, which were sown in labors and tears and were watered with the dews of divine grace. We hope that henceforth you will reap the fruits of sacred sowing in the attainment, one after another, of independence by the churches of this field, and that through the care, aid, and efforts of your honored representatives and the continuance of your fervent prayers to God, he will pour his grace upon their labors and assistance under all circumstances.

"We, therefore, do hereby offer our thanks to you and to the churches of Christ connected with your Board for his unspeakable gift, inasmuch as we have received it through you. We hope that you will also, in our behalf, extend our thanks and gratitude to the churches which have shared in this blessed work.

"May the Lord be with you and increase your zeal and ours for the promotion of the kingdom of our Lord Jesus Christ. Amen.

"On behalf of the Evangelical Church of Mardin,

"SELIM HANNO, *Secretary.*"

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## WHAT SHALL WE DO?

BY REV. J. H. PETTEE, OKAYAMA, JAPAN.

WILL you, friends, who live near the hub of the world, please give attention a moment while I ask your advice on a question that is looming up before us? You are aware, as we most painfully are, that money is not overplenty this year in the Board's treasury. The situation at the front is this:—

After months of reaction and opposition the prospect brightens; opportunities for new work multiply, and calls for financial aid come sweeping down upon us from all directions. To many of these we say nay, from principle; to more nay, from necessity; but what shall we do with the remnant? It is a time to move forward; to set new men at work; to meet new inquirers halfway. The Spirit of the Lord seems to be abroad, and men are asking to be taught, trained, led into a richer, fuller life. It can be done economically, but it costs something, and all the stations have reached the limit of their financial ability.

Now comes an inquiry from one of our Kyōto professors. How many of our students do you want for summer vacation work? Last year, thanks to special gifts either to Kyōto station or to individual missionaries, that station was able to help other parts of the mission in the employment of students. The communication just received says no help can be given this year. We here in Okayama want no less than five of those students and we have funds for not a single one.

Another consideration is that the students themselves, if not provided with work, get discouraged, lose this timely experience, and are less valuable at the end of their theological course. They will work most economically, for their traveling and bare living expenses. But being students they have no personal reputation, and places wanting workers, hard pressed as they are to meet their ordinary payments, will not run the risk of trying "these boys" if they have to pay the bills.

One other consideration. It is easy from the American standpoint to say

"strike out for yourself; run the risk; make the sacrifice." In a few cases this will be done; but Japan still belongs to the Orient, and in everything else than religious work men will sit in their homes or rush to Tōkyō, and wait for the government to find a place for them. It is a relic of paternalism in official and other circles, and it must be discouraged as much as possible; but we cannot break from the past in twenty-four hours, and meanwhile opportunities of special promise are open if only the men can be put into the places and set at work. The people are ready to hear if the gospel is brought to them, but the novelty of Christianity is worn off and they will not pay for the privilege of hearing even the truth of God.

An average of \$15 or \$20 a student for the summer from outside sources will solve the problem; in other words, \$100 for Okayama station, and, I presume, a similar extra for each other station. I am sure the Prudential Committee will be only too glad to vote us these extras, if you will make it possible for them to do so. And lastly, remember summer is nearly here and it will be almost necessary to use the lively cable to forward your answers. What, then,—I repeat it,—what shall we do?

Or, to be more straightforward and businesslike, more American and less Oriental, What will *you* do about it?

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## Letters from the Missions.

### South China Mission.

#### FAVORABLE OPENINGS.

A GOOD report is sent by Messrs. Taylor and Nelson as to the work done both at Canton and in the country. Mr. Nelson refers to one occasion, early in May, on which "some fellows of the baser sort" came to disturb the meeting, and at the time a riot seemed imminent, but quiet was subsequently restored. Under date of May 4, Mr. Taylor writes:—

"Our preaching services are well attended. The school has rapidly filled up, quite beyond our expectations. The mothers are coming out to our Sunday services, and visit our homes, while we are gradually gaining access to theirs. Our position is quite promising and in God's own good time we may look for fruit. I have just returned from a trip to the country. We have finally moved into the *city* of Kwong-hoi. Hitherto we have been outside and, I am afraid, not very well situated. I stayed here over a week while

the chapel was being put in order, and called on one of the officials and informed him of the change. The interview was quite friendly. The people in the vicinity were much opposed at first, but we had secured our lease in proper form and were not to be moved. By the time I left, matters were assuming a more favorable look, and I am in hopes that there will be no trouble. A girls' school has been started, which we hope, as in Canton, will give us greater access to the women. The teacher has spent six years and more in a girls' school in Hong Kong, and is well qualified for the work. My hope is that we may soon report better things of Kwong-hoi than we have been able to do so far.

"During this trip I baptized one of our converts at Chueng Sha Feng. At the different places five inquirers passed a preliminary examination and were placed on probation. There are others whom we hope to see come forward very soon."



**North China Mission.****EXPANSION AT PANG-CHUANG.**

UNDER date of May 4, Mr. Smith wrote from Pang-chuang:—

"There are indications on all hands that we have reached a time of expansion. This is true not in one line, but in all. For a few months after the return of Dr. Peck the number of patients seemed unusually small, but since then the increase has been unprecedented, so that for two months not only has all the available space in all the wards been occupied, as well on the women's as on the men's side, but every available building is occupied too. A surprising number of these patients are very serious cases, requiring a long stay, and each case brings others, till there seems no end to it, and Dr. Peck is much overtasked with his unwonted labors, owing to his wide surgical reputation. How wide our constituency is we do not ordinarily realize. On a recent day I found that the patients seemed to come from an unusually wide area, and upon careful inquiry ascertained that on that day there were representatives of twenty-three different counties in Shantung and Chihli, the most of these people having come from home on purpose to be cured here. Many pass right by Chi ning chou and Lin ching, of which they have never heard, or Chi nan fu, which being a city is much more expensive, to reach Pang-chuang. Day before yesterday two men came from a place 180 miles south, bringing two children with them. The old dispensary chaplain is indefatigable, and lets no patient get away without buying a book or two, if he can help it.

"From January 1 to April 30 we sold books to the value of over 57,000 cash, equal to more than \$18 gold, mainly in small sums of a cent or two. These books, being in the hands of patients already favorably disposed toward us, cannot be wholly wasted, and we look for fruit in due season. It is the general testimony that there is much better attention to preaching and much less idle talk

than was the case even last year, which was an improvement on preceding years. This appears to be true in all directions, but great numbers are holding off, waiting for others to lead the way.

"Much interest has been expressed in the proposal to begin a boarding school for boys, to which the pupils shall each contribute 10,000 cash a year, though all the other boarding schools in the mission, so far as I know, are free. We did not get started at the beginning of the year, but shall probably do so after the wheat harvest, which is always an epoch. There will probably be six or eight boys on this plan, and more next year, which, added to the nine day-scholars, will make a respectable gathering and one from which much may be hoped.

"Our station may now be regarded as approximately fixed, and that, leaving out of account that part of the field which is in Shen chou and Wu I, in Chihli, we have a territory as large as the States of Connecticut and Rhode Island combined, for our exclusive care. It is not unreasonable to estimate the population of this district at 3,000,000. In view of the diminution of the force in the face of rapidly opening opportunities, we are asking for appropriations for boys' and girls' school buildings, and for a home for the single ladies, whose work expands so fast. We expect another family in the autumn, but it will be long before the best of men can get into the work."

**KALGAN AND YU-CHO.**

Mr. Sprague, of Kalgan, sends a cheering report:—

"I have had a busy, interesting winter's work. Most, if not all, of the station classmen became Christians. We dismissed them about February 6. I started on a tour on February 2, and reached home again March 4.

"At Ching Ke Ta, where a helper has been located, with his wife, for about two years, I found many desirous to join the church. After meeting for several days there and in two neighboring villages, we went on to Swei Chuan and

several other large fairs, where—as on the street at Yü-Cho—we preached to large crowds and sold more books than usual. At Sui Chuan we found two or three there who wanted to join the church, and their names were entered, as probationers, after we had talked with them and they had signed a covenant not to serve idols but to worship God.

“In Hsi We Yeng we spent several days and a Sabbath, and administered the Lord’s Supper to seven.

“In Yü-Cho city we spent several days preaching on the street. Three persons were entered on the probationers’ list. One family tore down and destroyed their idols and commenced a life of prayer. The keeper’s aged father, and dear, patient, blind mother Tsai, were greatly rejoiced to hear we were talking seriously of reopening Yü-Cho, by going there to live, and think they would be ready to depart in peace, could they live to see missionaries once more taking up the work in earnest in that city.

“When we returned to Ching Ke Ta we found so many inquirers that after talking with many more privately we appointed a day for examination of candidates before the church. Ten passed a very good examination, and were on Sabbath baptized and received to the church; and on that Sabbath twenty-six of us sat together at the Lord’s table. Several were from adjoining villages, and the next day I baptized and received four more in another village, making fourteen additions to the church. Besides this, three children were baptized, and sixteen others added their names to our now long list of probationers.

“Since January, eleven have been received to the church here in Kalgan. All praise to God for reviving his work in our midst.”

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#### *Japan Mission.*

##### THE PROVINCE OF ECHIGO.

DR. DAVIS, after returning from a visit in the north, wrote from Kyôto, May 16:

“A recent tour in the province of

Echigo has impressed me deeply with the fact that ‘there remaineth yet very much land to be possessed’ in Japan. This is one of the largest and richest provinces in the empire, and its fertile, level, alluvial plains are about seventy miles long and twenty miles wide, besides its rich mountain valleys. It contains a population of a million and a half. Niigata, one of the five open ports of Japan, is near the centre of its coast, and missionaries are free to tour throughout nearly the whole province without passports. The Kumi-ai churches have an evangelist in Kashiwazaki, toward the southern end of the province, a city of 15,000; another in Nagaoka, forty miles south of Niigata, a city of 30,000; one in Shibata, twenty miles east of Niigata, a town of 20,000 people; one at Nakajo, ten miles farther away; and one at Gosen, also inland; while in Niigata is a church without a pastor at the present time. The Presbyterians have an evangelist in the extreme southwest, one in Nagaoka, and one in Niigata; this is all the Protestant force there is at work in the province. We have two families and one unmarried lady located in Niigata. There are cities of 10,000 people and hundreds of towns and villages where nothing is being done.

“Thus it is all over the empire; Christianity has, as yet, only touched Japan in spots. There is room for ten times the number of workers, and even then it would take many decades to evangelize the land. My tours during the past four months from Hiuga, on the west, to Echigo, on the northeast, convince me also that the people are everywhere ready to listen to the truth. They are not all ready to embrace it, but earnest listeners are found everywhere. It is a great delight to preach the Word to such audiences and hear and answer their questions at the close.

“One other encouragement I have found everywhere—while there are a few of the professing Christians who have become affected by the discussions and new theories which have filled the pulpits and the press and the air during the past three

years, so that they are now in Doubting Castle, cold, fruitless, or completely stranded, the majority of the Christians, up and down through the land, are hungering and thirsting after spiritual truth—soul-food; and it has been one of the keenest pleasures of my life to meet these little companies of Christians and give to them, as well as I was able, the Bread of Life. Two or three years ago the most of the questions asked were philosophical or theological, but now they are practical, spiritual questions which affect the individual life and work. This is indeed a most hopeful sign, and if this spirit can be fed and fostered, and, above all, if the Holy Spirit can be poured out upon the infant Church in Japan in great measure, then its speedy evangelization will be assured.

"The tour in Echigo also impressed me with the great beauty of Japan. The ride from Naoetsu northward, with the sea on one side and the great snowy ranges, rising tier on tier, on the other, is not surpassed for beauty, though it may be for grandeur, by any Swiss scene. It was the fifteenth of April when I was in Nagaoka and the snow was still fifteen to twenty feet high in the streets of the city; it had been piled much higher than that to clear the roofs of the houses. This town of 30,000 people had been buried under the snow in this way for nearly five months, and there was an invalid in almost every house at the time of my visit. Nearly 300 people came out under the snow to hear the truth preached the night I was there. On my return, the ride on the cars from Naoetsu to Tōkyō was a unique one. It was the twenty-fifth of April. The first twenty miles were through snow which still covered the fields from one to four feet deep; then for twenty miles through blooming orchards of fruit trees; then through a furious snowstorm around the base of Mt. Asama and over the Usui Pass; and then through waving fields of headed barley to Tōkyō.

"The great need in Japan is that we may all, both foreign and Japanese work-

ers, forget everything else in the great desire to carry the gospel of life and salvation to these millions, realizing the worth and the peril of these souls as the Saviour does."

Dr. Davis refers to some special encouragements he had received, mentioning among them "the spirit of love and faith and earnest work shown by the great majority of the pastors and evangelists. There are about 150 connected with the work of our Kumi-ai churches. About twenty of them are graduates of the English Theological course of the Doshisha, and forty-five of them graduates of the special Four Years' Theological course. Of the three classes which have graduated from this course since it was fully organized, forty men in all, every one was preaching in February last, when I looked the matter up, save one who has died and one retained for work in the Doshisha."

#### TOTTORI.—AMONG BUDDHISTS.

Mr. Rowland reports that their faithful pastor at Tottori has been obliged to resign on account of serious throat trouble. There are now, however, a good many who seem to be seeking for the truth, and early accessions are looked for. Mr. Rowland writes:—

"Visits have lately been made to some of the villages near Tottori. There are one here and two or three there who are willing to listen to the gospel. But for the most part allegiance to old faiths or jealousy for nationalism prevents ready acceptance of the truth.

"An incident occurred in Kurayoshi that shows the quality of the half-score of believers there. A Buddhist priest from Okayama advertises to lecture; subject, 'Buddhist and Christian Heaven and Hell'; 'opportunity given for asking questions.' Two of the young Christians go. The Buddhist's explanation of the Christian doctrine seems inaccurate. One young man questions the speaker. The speaker is silent. The young Christian expounds his views. The chairman of the meeting, probably not expecting

his invitation would be accepted, invites him to come forward if he wishes to speak. He proceeds to the platform, and there for a few minutes, in a Buddhist temple, in the presence of a Buddhist audience met to hear a Buddhist sermon, won the hearty applause of the meeting by his straightforward exposition of the Christian doctrine of the future.

"Another incident that occurred in Tajima shows Buddhist opposition. Mr. G. Hama's quiet, personal work aroused Buddhist opposition. One day some 200 or 300 opposers, incited by Buddhists from a neighboring village, gathered about his lodgings to argue and intimidate and drive him out of town. After taking every precaution, he went to bed at night and slept. But he learned next morning that the police and some others, alarmed for his safety, had watched the whole night. Next day they besieged him till he consented to a discussion, to be limited to ninety minutes. So, sending his wife and child to another part of the house for safety, Mr. Hama stood alone for the truth in the presence of about 100 Buddhists. Their spokesman cited Christ's words, 'I came not to send peace but a sword,' etc., and loudly decried such a religion (much is made of this passage in some quarters). In many other ways they tried to stop his work, but in vain. A few days later we held quiet public meetings there, at which three of us spoke. Now there are earnest inquirers there."

#### OKAYAMA.

Under date of May 15, Mr. Pettee writes:—

"Thanks mainly to outside help, special meetings have been held during the past two weeks in all parts of the Okayama field. Mr. Takegoshi, a brilliant journalist of Tōkyō, who has been led by his careful study of the life of Christ to long to preach the gospel of a divine yet human Saviour, and Rev. T. Hori, recently of Niigata, who is also an impassioned speaker and a man of deep evangelical spirit, have given us great

help. All the churches in the region are stirred up to renewed activity and many new inquirers are appearing. Three men and two women, all new workers in this region, with one partial exception, are just slipping into the traces in as many different out-stations. This fills all our vacancies, not counting the pastorship of Okayama church, for though the physical part of Rev. I. Abe is in Hartford Seminary, his affections are here in Okayama, and his church continues to receive, though from a distance, many proofs of his loving ministries.

"Including Mr. Abe, there are eighteen evangelists—thirteen men and five women—besides school and language teachers, in the regular employ of these churches or of our station. This is the largest number on record, aside from summer vacations, and in itself is a sign and prophecy of progress.

"I had the great pleasure of baptizing nine persons here in Okayama on the first Sabbath in May, and the church received eight others into its fellowship by letter. A majority of the whole number are connected in some way with the Orphan Asylum. That institution, by the way, keeps on developing and improving. Its needs increase with its growth. Two hundred and three children are now in the main Home on the street near us. I hope American Christians will continue to remember it with occasional extra gifts. It gives large returns for all that is put into it.

"The Asylum was visited recently by Prince Komatsu—a cousin of H. I. M., the Emperor—and Privy Councillor Sano, who were visiting the city in the interests of the Red Cross Society. They expressed themselves as delighted with the institution, and the Prince provided a special treat for the children. It is pleasant to have the worth of this unique Home recognized in such quarters."

#### BUDDHIST INTOLERANCE.

Mr. Atkinson writes from Kōbe, May 30:

"The Christians of Japan, irrespective of denomination, have recently held their

triennial convention. It was at Nagoya, a large city between Kyōto and Yokohama. A preaching service was announced for one evening, to be held in the Methodist church. The Buddhist priests availed themselves of the occasion and formed about seven tenths of the audience. As soon as the service began, the priests bestirred themselves and made such a row that the preaching was effectually hindered. The police seem to have had no power—probably did not care to exhibit too much—over the turbulent multitude. For the next night's preaching the Christians engaged a private restaurant place, and intended to have refreshments together, and preaching for invited guests. The priests found it out, went to the proprietor and threatened fire and death if he did not refuse to entertain the Christians and to loan the assembly room. Of course he gave in, as did another who afterward arranged to entertain the Christians. The influence of the priests is still very great in Japan. I think, however, that these disturbances are disgusting even some of the Buddhist believers. But all through Japan Buddhism has more power over the people than the views of the enlightened few have led the people of America to suppose.

"In one of the out places from Kōbe there is a case of this sort. A young physician and his wife became Christians and were baptized. After a while the physician lost income because of his religion. His wife's parents heard of the various changes, and while they might perhaps have borne the change of religion, the loss of income and esteem was too much. They threatened to take their daughter back home again unless the husband and she too gave up Christianity! The man's father, an official in another part of the country, a landowner and receiving a good salary, next sent word to the son that unless he gave up Christianity he would deprive him of his position and rights as the eldest son! The young man held quietly to his faith and life, notwithstanding the pressure from his own and his wife's parents. Finally his wife

succumbed to the outside pressure and began to torment her husband. He bore this also. At length the wife broke away from his home, leaving the two young children she had borne to him behind her. The last report from the evangelist says that the woman has been cut off from membership, but that the husband holds stedfastly to his Christian life and duties.

"This is indeed a hard case, and it is far from being a solitary one. Family and neighborhood persecution still abound, and probably will for a long time."

#### Zulu Mission.

LETTERS from this mission are very brief. Mr. Ransom reports that work at Durban is encouraging, and that at a recent meeting for inquirers twenty-two took part in prayer.

Mr. Harris, who has charge of a number of out-stations, reports as to Amahlongwa:

"A good amount of steady, itinerating work is being done by our church members among the kraals around us, which is yielding its fruit in the conversion of both old and young. This form of work cannot be too much emphasized. Herein lies the secret of missionary enterprise. A live church will always be endeavoring to extend its influence far and wide. We have one volunteer for the Gazaland mission who is now in the theological class at Adams. The day-school is in good condition, with a good attendance of children.

"The work at Ifafa, on the whole, is most encouraging. We have got the schoolteacher who used to teach at Esidumbini, an excellent Christian lad and a splendid teacher, whose good influence is already apparent at Ifafa. Our communicants' class is well filled just now. There have been one or two striking conversions there of late. One in the warmth of his first love wishes much to join the Gazaland party on its departure. The school was never more promising, there being on the roll nearly sixty children. The late preacher has gone to Adams to the theological class. He is one from

whom we expect much. He has already done good work, and we hope in him we shall find a true helper. We are still making brick, and I am preparing to commence building operations there very soon, when once the dry season sets in.

"Our work at Idududu progresses fairly satisfactorily. The blind preacher continues to hold his good influence among the people, and a good work is being carried on in that part of the country."

#### West Central African Mission.

FROM KAMONDONGO AND CHISAMBA.

MISS BELL reports that they have the last forty-four pages of the book of The Acts in proof, ready for the press. Two of the lads under her care have now become such adepts that the work of the press will be left practically to them. The attendance both in the boys' and girls' schools is encouraging, as is also the attendance at the Sunday services, which ranges from 125 to 225. Over 300 were present one Sunday in April. Mr. Fay reports that there are twelve lads in the farm-school, several of whom have been connected with the mission from its beginning. Preparations are making for the school building, which must be large enough to accommodate an attendance of 400. At Chisamba the new schoolhouse was used for the first time on April 16. Mr. Lee writes that "while building the house we feared it would be a long time before it would be filled. On that Sunday, the very first day, the house was packed full and many could not gain admittance. We did not count them, but I should judge there were 400 present. We felt the presence of the Holy Spirit. On Monday two of our chief men came to talk over what I had said on the previous day." Mrs. Lee and Mrs. Read were having encouraging success among the girls.

#### DEATH OF KING KWIKWI.

It is an event of no small concern to the mission that the king of Bailundu, who received them and afterward expelled

them from his country, and who on their return has sometimes favored and again opposed them, has now died. On Sunday, April 16, Mr. Woodside went to the king's village for the usual service, and, noticing some excitement, he was told that the king was sick. Near midnight he died. Mr. Woodside writes:—

"It is the custom of the country when the king or some one high in authority dies to 'eat an *ohulunguta*.' That means, practically, free plunder. Especially is this true of caravans and of any small animals, such as pigs or goats or sheep, that may be found outside of villages. Sometimes women, and especially children, are likely to be caught if found unprotected. In effect it means license for plundering anywhere outside of villages. There is not the least danger to us personally because of the *ohulunguta*—only the annoyance. We must keep pigs and sheep in our enclosures. Most of the boys are off a good part of the time watching their fields.

"I have gone to the ombala several times this week, visiting the 'old men.' By 'old men' we mean the king's counselors, those who will select the next chief. Muenekalia sent down here the other day and asked for a box for burying the king. The boys and I made a coffin that afternoon and we took it up to them yesterday. They were very profuse in their thanks and seemed greatly pleased. Afterward some men came saying that the 'old men' had sent them to me with an ox. It proves to be a good-sized steer and in good condition. We, of course, say nothing as to the new king, but we are confident that he cannot do us the harm that the old king might have done. The 'old men,' who are all favorable to us, will have much more authority under the new king."

On the Sunday succeeding the king's death, Mr. Woodside went to the ombala and found the people dancing as part of the funeral service. He asked whether he should come and preach, and was invited so to do. He writes, April 25:—

"When the organette was played, the



crowd soon began to gather, and the dancing soon ceased, and all of the 'old men' came. We had over 500 present, and I spoke for fully forty-five minutes, with good attention throughout. On Monday I went again with the organette and we had about as many to listen. Yesterday was the funeral. I did not go up until after dinner. I found them about ready to go to the burial. They had been busy all the morning getting ready. The first to leave the king's place were a number of his wives. As they passed, I was sitting with several of the 'old men,' the second and third in authority, and I asked them how many wives Kwikwi had had, and they told me 300. Some of these will remain and become the wives of the next king. Some are young girls, and will no doubt return to their villages and marry someone else. The body was fastened to a tepoia top, which was closely curtained with various kinds of cloth. There was a great crowd of people there, the largest crowd that I have seen in Africa. I should judge between 4,000 and 5,000, and about three out of every four carrying a gun. There was some excitement and fear that there would be an effort made to seize the king's place by a party opposed to the 'old men.' Some thought the new king would have been selected yesterday, but he was not. Some think they were afraid that it would precipitate a row. I intend to go to the ombala every day while the crowd is there. The whole country is now represented there. They will begin to disperse now, but many will stay to see the new king appointed."

#### THE BURIAL OF BAILUNDU KINGS.

In referring to the death of King Kwikwi, Mrs. Stover gives the following account of Bailundu customs, in reference to the burial of kings:—

"The cemetery where all the kings are buried is at the very top of the mountain, surrounded by an almost impenetrable hedge of trees, vines, and briars. They are not buried in the ground, but a sort of altar is built up of rough stones. On

this pile the box, or coffin, is placed. This is thatched with grass, and as the boxes decay the bones are gathered up and placed in a smaller box. When the skull is clean it is placed in a small box, and at certain intervals these skulls are anointed with oil, as they were this year during the drought. The corpse was tied to a pole, and over the framework were hung several curtains of various kinds of cloth. This pole is carried by the 'old men,' chiefs, who go through the place and at certain points stop and dance. Volley after volley are discharged in quick succession, sounding like thunder to us who were two miles away. Mr. Woodside estimated that about 4,000 men were present and about four out of five had guns. After they had danced and capered down through the town into the woods, they returned by the back way and the bearers broke through this hedge into the graveyard. Then a man, a slave, who has been for days tied up for the purpose, is loosed. He takes the corpse from the pole and places it in the box. He is given the head of the ox and then flees for his life that night. If he remains, his life is taken, but if he escapes, he becomes a free man. A person, an ox, a dog, a hen, and a rooster are slain and the blood mingled and poured out in various places. These spirits are supposed to accompany the deceased to serve him in the spirit world. Many other things are done openly, too numerous to mention, to say nothing of those deeds committed in the dark which we know nothing of. When the six 'old men' who are in authority decide who shall be the next ruler, persons are sent to catch the man and tie him up. And he does not know whether he is to be made king or accused of killing the last one.

"The line does not descend directly from father to son, though the ruler must belong to the royal family. A son of the king may come to the throne after two or others have intervened. In this case the 'old men' do not seem to be able to come to a conclusion. There are a good many aspirants. They say they wish a man who has sense, and will not want to be going

to war all the time. I trust they will find such a one."

### Mission to Spain.

THE EVANGELICAL CHURCH IN LOGRONO.

MR. GULICK writes from San Sebastian, May 25:—

"For nearly three years the Protestant flock in this city was without a resident pastor. The opposers of the gospel were happy; they thought that the Protestant church was dead. They had not observed that the pastor of the neighboring village of Pradejón had quietly but frequently visited the humble followers of Christ in their homes, and had held meetings with them occasionally in the little dark chapel in an obscure corner of the city. So one bright morning in February of last year they were surprised when, from the doors and windows of a room on the ground floor of a respectable house in the street 'Great,' there sounded forth voices singing the sweet evangelical hymns. This revealed the fact that the Protestant congregation had found a new and better home than for years it had had in Logroño; and in a few days more friends and foes alike realized that it had also found new life and vigor, under the guidance of the intelligent and energetic pastor of Pradejón, who had taken up his residence in the important capital city of Logroño.

"For a few weeks there was but little opposition and the people crowded into the room used as a chapel, filling it to overflowing. But presently 'our friends the enemy' caught their breath, plucked up courage, and opened the campaign. At first it was noticed that troops of children would congregate at the door, where they would sing and whistle and shout during the entire hour of evening worship, varying the vocal exercise by an occasional volley of blows on the door. The racket and din often prevented the voice of the preacher from being heard. The pastor, observing that the crowd was made up chiefly of boys and young men, supposed that before long they would weary of their malicious sport and thought it best not to

make complaint to the authorities. But when, after three or four weeks, it was seen that, instead of becoming less in numbers and less boisterous, the Sunday evening crowd had become, as it were, a regular institution, and that its numbers were largely increased by young men from the low wards and by rough men and noisy women, he knew that there was method in their madness, and that it would be necessary to fight fire with fire.

"Non-interference had emboldened this crowd to go on from bad to worse. As the hour for evening worship approached the crowd began to collect in the narrow street; and when the singing commenced within the chapel it was responded to by the shouts and caterwauling of the street congregation. On one occasion a number of old women with gray hair and shriveled faces danced a fandango at the chapel door to the sound of castanets and a rattling drum, with interludes of yells from the brutal crowd.

"When the meeting was closed the congregation, composed largely of women and children, had to push their way into and down the dimly lighted street through this hot and hostile crowd. Time and again the pastor felt that assault would be made on these defenceless people, and that possibly there might be murder. For successive weeks the pastor had made complaint to the chief of police, who said that he would send policemen to disperse the mob and to keep the street clear—but the policemen were conspicuous only by their absence."

### THE CHIEF INSTIGATOR.

"The members of the congregation knew that the chief source of the disorder was an elderly gentleman who lives on the same street a short distance away from the chapel. It was known that he had said more than once to the rabble that they would do God service should they clean out that nest of heretics, and it was his encitements that kept up the disturbance. He is regarded as a very respectable man and an intimate friend of the civil governor, and on one occasion, at

the height of the scandal, the governor was known to be in the house with his friend, watching the progress of the fray. The next morning the pastor called on him; told him that he knew that he had seen with his own eyes the scandalous proceedings, and requested that he and his congregation should be protected.

"The governor admitted that it was a just claim, and said that officers should be sent on the following Sunday evening. But, *nada*, as the Spaniards say—the tumult was as great as ever. Again the pastor made energetic complaint. The governor called in the chief of police. He said that it was a very difficult matter to restrain or disperse a crowd at just that time of night, 'for the policemen were taking their supper at that hour'! The pastor expressed sorrow for the policemen, but declared that the congregation had rights that were ruthlessly disregarded, and that, though he had hoped not to be driven to such an extremity, he saw that he must take the matter to the courts. He should therefore at once make the formal charge against his neighbor of exciting persons to riotous disturbance of the meetings. His excellency shrugged his shoulders, and said: '*Como usted quiera*' (As you please), but, of course, never believing that anything would come of it.

"The charge was made before the judge, and the respectable neighbor, the friend of the governor, was cited to appear. The pastor brought his witnesses, repeated the charge and proved it. It was beyond all denial, and the abashed and humbled *caballero* could only mumble out that 'it was a great shame; that he had lived in the city over twenty years, and that never before in his life had he been cited before a judge.' The pastor declared that he sought no punishment of any offender, but only that in the future they should not be further molested—and they have not been!

"There are now in the congregation some 30 adults and 60 especially bright and attractive children. As I looked at them and heard them sing the sweet

hymns and recite the gospel lessons I said to myself: 'From darkness to light—from dense and soul-destroying superstition into the glorious light and liberty of the gospel!' This is the good work of the faithful evangelical pastor and his bright little wife! May God bless them!"

### European Turkey Mission.

#### LIGHT AT SOPHIA.

MR. POPOFF, whom many friends in America will remember, has since his return to Bulgaria, nearly a year ago, been pastor of the church at Sophia. Under date of May 27, he writes a cheering account of the evangelical work in that city:—

"Our work is very encouraging. Two weeks ago, May 16-28, was the day which is generally observed by the Greek church as *Pentecost*. I preached in the morning to a large audience about the outpouring of the Holy Spirit. The evening service was devoted to home and foreign missions. That was the most profitable service we have yet had in the Sophia church since I assumed the pastoral charge. The power of the Holy Ghost was felt. All present seemed to feel that there is need of more aggressive personal work in our city. At the close of the service twelve young men remained of their own accord and continued in prayer, pledging themselves from now on to invite at least one person during the week to our Sunday services, and also to spend from one to two hours every Sunday before the morning service in going through the streets or to homes and inviting people to the service. Five of the twelve succeeded last Sunday morning, in bringing each at least one with them, and some as many as three persons who had never before been inside our church. Of these was a young man who voluntarily came also to the evening service, and last night I saw him again at our weekly prayer-meeting.

"The letter of the church at Tarsus, published in the *Missionary Herald* for May, was read by my wife at the above-

mentioned missionary meeting, and was listened to by all with much interest. Many seemed to feel, though they did not say it in so many words, 'Let us do likewise.' There are quite a number of our people who have already decided to give the tenth, but most of them are poor and we are comparatively few, therefore we are still in need of outside help. We, however, hope and pray for better things.

"Last Tuesday, May 23, I was called upon to officiate at the funeral of a young man, whose parents are Christians and who himself had been a member of the Bansko church, but on my return here I found him a backslider. He held an important government position, and had many friends among the official classes. At the desire of his parents the funeral was held in the church, which was packed full, mostly with government officials. It was a God-given opportunity to me to preach to such an audience on 'The Preparation for Death.'"

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#### Western Turkey Mission.

##### THE LAME MADE WHOLE.

WRITING on June 5 from Cesarea, Mr. Fowle speaks of the character and the triumphant death of one who for years had been a teacher in the public schools in Cesarea, though a sorely afflicted cripple:—

"Absolutely impotent as far as his lower limbs were concerned, with one hand quite withered and the other considerably deformed, but with a noble face and a well-formed head, by dint of persevering effort he had made himself quite proficient in all the common branches, and unusually so in Turkish and also in Arabic grammar, as far as it pertained to Turkish. He had also made considerable progress in English, and not long since sent a letter of thanks for some music-books that would have done credit to our college graduates. But most marvelous of all were the sweetness and the depth of his religious experience. Some years ago he had a severe struggle with himself in trying to reconcile the evil in the world —

especially the evil that had befallen him — with the goodness of God. Out of Christ, I do not wonder that it puzzled him! Such a piteous object you have seldom seen.

"How he came first to read God's Word and seek the truth I do not know. I only know that his love for music was one means of bringing him into closer personal relations with us, especially through the efforts of Miss Ellen Farnsworth, in 1886. He soon became convinced that it was neither by reason of his own sin nor that of his parents, but that the glory of God might be made known in him, that he was made different from other men. From that time until the day of his death no young man in our church was more active in every good work than he. Night and day in all weathers he could be seen riding on the back of some student, or man hired for the purpose, always on hand for work. His spirit and devotion were a constant inspiration to others. Few indeed of the young men of his age possessed of two hands and two feet have left such an example of consecrated, earnest living as he has done. The last time he attended church was the Sabbath that Dr. F. E. Clark spent in Cesarea, April 9.

"His last and fatal sickness — quick consumption — had already taken hold on him, but he made a special effort and was so grateful for what he saw and heard. His funeral on Saturday, June 3, was, I think, the *happiest* funeral that I ever attended.

"Such a life and such a death are worth whole volumes of 'Christian Evidences.'"

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#### Central Turkey Mission.

##### AMONG THE OUT-STATIONS.

MR. LEE, of Marash, under date of May 8, writes as follows:—

"In company with the pastor-elect of the Second Church I spent the ten days of our spring vacation in a tour to Anderoon and Shivilghi. Among other items of interest was the reception of the first six members in the latter place. As I men-

tioned in my last annual report, this has been somewhat of a storm-centre for a few years past. A former preacher and teacher were beaten and driven out; no wonder, since the priests there cannot read, it is said. They repeat a liturgy in the church services, which they have committed to memory. In the midst of our Sabbath service the headman of the place came in upon us, and brandishing his cane bawled out: 'If you turn Protestant, you will pay me twenty Turkish pounds to-morrow morning; or if you remain Armenian, I will pay you twenty pounds.' He is the local tyrant who shared in beating our workers. He also cannot read. During the week following we received our new members. The weaver and his wife, who have been the leaders among them, carried the proof of their new inward life in the light in their faces as well as in their conduct and their intelligent understanding of the Scriptures.

"The Second Church of Marash has a Home Missionary Society which supports a preacher in Geben, and will soon resume work there. We much desired to visit the place, but were prevented by snows. After having traveled four hours one morning from a neighboring point and finding it impossible to go forward in the deep, slumping snows, my companion proposed to continue on foot, heavy as it was. It was reported that after a half-hour's walking the road would be free, and two hours more would take him to Geben. Instead of that his guide lost his way and they walked seven and a half hours in the slumping snow and without meeting a person before reaching the place. He could remain only long enough to hold a service the next morning, and then return to meet me after hours of similar travel. That young man has grit.

"Last week an educational convention for Marash was held under Mrs. Lee's planning. Ten-minute essays were read, followed by discussions. Much enthusiasm was manifested and a reform in the lower schools of the city determined upon. It is proposed to hold such a convention yearly hereafter. Simple as the plan was,

it is said that it is the first of the kind in the mission."

#### Eastern Turkey Mission.

MR. COLE and Mr. George P. Knapp, of Bitlis, both write with heavy hearts concerning the inadequacy of the means for carrying on the work they have in hand. In writing of a three weeks' tour in the Boolaneek and Ashlat regions, Mr. Knapp says:—

"During my absence I performed two marriage ceremonies and administered the sacraments in three places, receiving to church membership one in Sheikhaob, six in Aghagh, and two in Tookh. It was hard to see the work that needed to be done remain undone. At Leez the poor brethren were expecting us to help them get or erect a much-needed building. They hire their own narrow quarters and contribute nobly to the other work besides—usually paying in wheat; the women giving stockings. Fuel and lights they furnish besides. At Perkhoos much-needed alterations and enlargement of the house exist. The preacher's family live in very uncomfortable quarters, and the schoolroom has one window about a foot square. It is about the same in Dzughag. The brethren there, with considerable enthusiasm, last fall carted hewn stone from a distant ruin, that this spring they might rebuild and enlarge school and preacher's house, but they will be unable to do so without our help. At Aghagh the community was strong enough to make needed enlargements in their chapel last fall without any help from us. What could we not do if we had the funds! I am loth to speak of the openings there might be in the Hezan region, which I visited last summer, if we could only push the work. At Koolteeg there is very great need for enlargement of the building. But it must wait. Perhaps by the time aid comes our preacher, a graduate of Harpoot, who has long been patient, may get disheartened and leave."

Mr. Cole, writing from Moosh city, says:—

"I have been pretty busy for these nearly six weeks — solemnized seven weddings in three different places, five in a mountain village, four at one service, beginning at one end of the line! One of the brides was brought from a village away some twenty miles among the mountains, from which this same village used to rob, before the gospel taught them a better way. Now they (the former) spoke of how glad they were to have their daughter go to a home among the 'Protes,' where there would not be cursing and blasphemy. Other nearer villages pronounce blessings on the gospel, in that their vineyards and sheepfolds no longer suffer at the hands of these champions of another faith. Though large and stalwart and formerly a terror of people in the region, now, under gospel rule, they are so earnest and simple-hearted that a child may lead them, though they are in great poverty indeed."

#### Ceylon Mission.

##### JAFFNA COLLEGE.—EVANGELISTIC WORK.

MR. W. W. WALLACE, who went to Jaffna four years since for a term of service in connection with Jaffna College, is now about to return to the United States. Writing from Jaffna, May 6, he reports the success of the college examinations of this year:—

"We have passed twenty-six out of twenty-eight candidates for the entrance, eleven in the first class. Seven other colleges in Ceylon presented boys, but our number of passes is larger than all the rest for Ceylon. We are obtaining the chief control of the higher education of Jaffna. Over seventy-five boys have ap-

plied for admission to the new class, over fifty of whom have been received, making over 125 boys in the college this year. Thirty are students for the 'First Arts' degree, and in another year, at least, we shall have a class for the B. A.

"As we are unhampered by any government regulations or control, and have all our boys under our constant influence as boarders, we are able to exert a greater spiritual influence over them than the other colleges of Jaffna. We are very glad to observe the spiritual growth in the college. Three of the students are expected to unite with the church to-morrow and others are sincerely inquiring the way.

"During our vacation Mr. Hitchcock and I, together with the Brahman evangelist, the pastor and several of the theological class, spent two weeks in an evangelistic tour of the islands. We preached the gospel to over 1,000 unevangelized heathen, and made, we trust, a lasting impression on their minds by the aid of the magic-lantern pictures, the singing, etc.

"We spent five days on one small island among 300 people, visiting every house, and telling the story of the gospel to every man, woman, and child there. At another island of over 4,000 people, we spent five days of very interesting work, and found three young men who seriously sought Christ as their Saviour.

"Then one week among the Y. M. C. A.'s, of Jaffna, holding gospel magic-lantern services among 1,000 people, and earnest talks with the young men on personal work. While not attempting to measure results, we can safely say that *five* were led publicly to confess Christ, and to sincerely seek him."

#### Notes from the Wide Field.

THE FRENCH MISSION ON THE ZAMBESI.—The *Journal des Missions* of June contains thirty-five pages of letters from M. Coillard, of the Zambesi Mission. This veteran missionary takes the Protestant churches of France into his confidence and pours out his heart in language at once pathetic and sublime. In reading it, we recall his history—how after a lifetime of successful labor among the Basutos, like a true apostle, he with his likeminded wife left their flourishing church for the regions beyond, to carry the gospel to the Barotses of the Upper Zambesi. Nine years has he



led a pioneer's life in that wild, remote, fever-haunted country; leaving to recruits from France the stations he had founded and brought into some kind of order; himself ever moving on to new toils and difficulties. A year or two ago he was comforted, in the heartbreak of his wife's death, by the first tokens of new life among the natives. The king's son Litia and his nephews, with several others, gave every sign of true penitence and faith. Now, Litia and two others have openly returned to paganism, and M. Coillard writes: "Of those who remain, I dare not speak; we await defections." "All this is very sad," remarked the king, the other day, putting on a confidential and sympathetic air, 'we shall pass for children, idiots, and contemptible people in the eyes of the nations. I am good for something, it is true, since it is I who give wives to these young people. But who can order them to be true believers or prevent them from abandoning their faith? But,' added he, taking my hand, 'do not give way to sadness, my father—they will return! they are your children. And others will come who will be the sort of believers that you seek.' Meanwhile he himself, poor man, has made great retrograde steps. He knows the truth, he even has an inclination toward the things of God, but the venom of unbelief poisons his better feelings and, as he himself says, the chains which bind him render him powerless. There are hours known only to God," continues M. Coillard, "when in the sad silence around me I review our nine years' ministry at the Zambesi. I see those labors, I feel still those scorching tears, and a terrible agitation of heart seizes me. The prophet's lamentation comes involuntarily to my lips, 'I have labored in vain, I have spent my strength for naught!' If my confidences afflict you, my friends, acknowledge that for us the reality is cruel; it confronts us boldly, it pursues us, it clings to us like a vampire, nothing makes us forget it, not even in sleep. But shall we doubt the mission God has confided to us? Shall we question whether the gospel is to be for the Zambesians, as for all people, the *power of God*? Away with the thought! In spite of all our disasters, I have the profound conviction that we have already entered the wedge of the gospel into the social system of this nation; and I have my reasons for it. This paganism, as powerful, compact, and formidable as it appears, will give way as it has done in all ages and in all lands. There is already more than one break which tells us this. Do not lose courage, friends of our work! The prodigal son may wander far and fall very low, but his return to the father's house is still possible. These experiences, however severe and humiliating, are not peculiar to us. Our adorable Master had them. St. Paul knew them, and so have all those brave men whom God has sent forth as pioneers in all the centuries. . . . Strengthen, then, our trembling hands, confirm our feeble knees! *Be men!* If the ground gives way beneath our feet like shifting sand, let us ground ourselves down upon the immutable promises of God. Let our faith, growing with the difficulties, rise ever higher into the heavens, far above our disappointments the most piercing, our grief the most bitter; and the Lord himself in this stronghold of Satan will yet show us his glory. This is what I say to myself.

"F. COILLARD."

These brave words are written from Lealui, the king's town, to which he has insisted that M. Coillard should remove from Sefula: that station, some days' journey distant, where three dear and kind young missionaries had done all in their power to make M. Coillard's desolated home still comfortable and cheerful. At the call of duty he has gone and has pitched his tents upon a little eminence outside the king's town, which is only a vast confused mass of round huts in the midst of an immense and barren plain. This hill is a few feet above the level of the annual inundations of the Zambesi River. It is infested with white ants, warrior ants, and serpents, and has been the scene of trials for witchcraft and of the burning of those who were condemned. May the Lord protect and uphold his own!

One recent event has given joy to this great-hearted man. He has secured from the king full permission for the English Methodist missionaries, Mr. Baldwin and Mr. Buckingham, to settle among the Mashikulombes, to the north. "This," says M. Coillard, "is a light in our darkness, a glorious response to our ardent prayers. What great and good news for all the true friends of Africa, and especially for the English Christians who for three years have followed this enterprise with interest. For us, the pioneers, it is a new advance-post of the 'Grand Army.' We feel ourselves reinforced. Yet an effort, and we shall give the hand to our brothers of Garenganze and then to those of the Congo!"

## INDIA.

MASS MOVEMENT TOWARD CHRISTIANITY. — We find in *Harvest Field* extended extracts from the report of Rev. Mr. Campbell, of the London Mission in Cuddapah, which present the best account we have seen of the characteristics of the popular movement toward Christianity in India to which frequent allusion has been made. Cuddapah is a town of about 20,000 inhabitants, in the district of the same name. The district is about the size of the State of Massachusetts, having a population of 1,100,000. The chief work is among the Malas, sometimes called low castes, but oftener out-castes. They are lower than the Sudras, and are called upon to perform the lowest and most disagreeable tasks. According to this report these Malas have grown weary of their idols, and realize that only in Christianity is there any hope for them. The movement is collective rather than individual. It generally starts in a village by the awakening of one or two people who begin to work with their neighbors and friends till the whole community is ready to send for a Christian teacher. Many of the people are by no means spiritually minded, but they soon become better in all respects than they have been. "Increased cleanliness, abstention from theft and the grosser vices, the abandonment of old superstitious practices, regular attendance at Christian services, and hearty participation in prayer and praise — these prove that our poor Christian people, whatever their faults may be, are no mere nominal Christians, but true disciples of our Lord Jesus Christ." Such being the attitude of the people, stricter discipline is possible. Relapses into idolatry are almost unknown. During the past year upward of 2,500 new adherents have been received in the Cuddapah district, and this although comparatively little effort has been made to reach out after new congregations. There is now a decided movement toward Christianity in almost all the Mala villages in the vicinity. Mr. Campbell says it is not a question whether they like the movement or not; the movement is a fact, and they cannot doubt it is of God. The only question is as to what shall be done in view of it. These adherents are not baptized till they know the main facts of the life of Christ and can repeat the Lord's Prayer, Creed, and the Ten Commandments, and give other evidences of purpose to lead a Christian life. Nine hundred and thirty-four have been thus baptized within a year, and 200 have been added to the roll of full communicants. Mr. Campbell says: "We are still face to face with many thousands of the same class who are ready and willing to embrace Christianity, and put themselves under our care, if only we can promise to care for them. There are at the present moment quite a score of villages where the people have given up their idols, and offer to embrace Christianity if we promise to teach them and their children. In fact the movement in this district has come to the stage where we could without very great effort gather the whole low-caste population into the church of Christ." Such reports as this show what a work the Christian Church has to do in India, and what large promise of success in response to faithful toil.

SMASHING AN IDOL. — From another source we find an account given by Mr. Ure,

a missionary at the station of Cuddapah, mentioned above, of the turning of a village to the Christian faith. One of the chief men came to Mr. Ure, asking that a teacher be sent to them. The man was told to collect the people in the village, and the missionary would go and see what could be done. On entering the village the people were found assembled in front of their heathen temple. We quote the story as given by Mr. Ure:—

"We put the question, 'Do you want a teacher?' 'Yes! yes!' came from all sides. 'Why do you want a teacher?' 'That we may learn to know the true God,' answered some. 'Our *swami* can do nothing for us,' said others. 'Then will you give up your idol-worship?' 'We will! we will!' 'Will you allow us to enter your temple and destroy your *swami*?' To this there was no answer. At length a woman broke out in a tirade of abuse against the elders for proposing to give up the worship of Rama. Then followed a heated discussion amongst themselves as to the merits and demerits of Rama. After quiet had been restored, we kindly but firmly gave them to understand that no teacher could be sent unless they gave up their idol-worship and allowed us to destroy their gods. We gave them time for consideration and consultation with their elders. They then came and said we might do whatever we chose, but they wanted to learn about the true *swami*. 'Then we will fight with your god and show you that he is no god. But we cannot fight him without a weapon. Bring us a hammer.' Having had a huge hammer handed to us we entered the temple. On the threshold we cried out, 'Now are you still willing that we should destroy your god?' 'We are quite willing! we are quite willing!' My colleague dealt Rama three good blows, but Rama was a tough stone to break. Itching to have a hand in the matter, I seized the hammer, and with the second blow smashed him into atoms. Gathering up the fragments we took them outside, the timid and superstitious of the people standing at a safe distance lest Rama should inflict some awful punishment on them and us for our sacrilege. We then gathered the people nearer, knelt down on the broken fragments of their god, and besought Jehovah to bless the village and to honor what had been done in His name. Before leaving we gave them money to repair the temple and make it fit for a chapel or schoolroom; the larger portions of Rama we threw into the well, and took the remainder away with us."

**A HINDU MIRACLE.**—A Calcutta paper has a report of an extraordinary excitement at Lahore, occasioned by the story of "the rare devotion" of a lad who was said to have cut off his tongue in honor of the goddess Kali. The paper says: "The temple of the goddess was besieged by thousands eager for news. On inquiry, it appeared that a Khettri boy had, on the advice of his spiritual guide, done the brave deed. There were hundreds who went in to see for themselves, and soon came out with the information that the tongue had—begun to heal! Would the goddess let her worshiper suffer! The joy of the people knew no bounds when late on Tuesday evening the news flew with electric rapidity through the town that *the tongue had healed*. Aryas, Brahmans, and other heretics are hiding their heads in shame at this visible proof of the omnipotence of the dread goddess. For three days the Hindu parts of the town resounded with cries of '*Jai Nali!*'" So much from the Hindu paper. *The Indian Witness*, from which we take this story, says that this so-called miracle will be believed by myriads of people; and the fact that Indian jugglers are able to hide their tongues in their throats will not be considered as throwing any doubt on the story.

#### THE NEW HEBRIDES.

**A FRIGHTFUL HURRICANE.**—A sad story has been received of a hurricane which passed through the New Hebrides group in March last. The islands of Ambrim, Mallicolo, and Api suffered most severely. On these islands there were millions of

cocoanut trees, but these and all the plantations of coffee, banana, and yam were destroyed. On Ambrim and Mallicolo, it is said, not a house and very few huts remain standing. Dr. Lamb, on Ambrim, calls earnestly for aid for the starving people. We also learn of an epidemic of dysentery on the island of Futuna, which was proving terribly destructive. Two of Dr. Gunn's children had died and also a large number of the natives. The situation on these islands is pitiful in the extreme.

## AFRICA.

**THE TELEGRAPH.** — The Transcontinental Telegraph African Company, founded by the Hon. Cecil Rhodes, has a capital of \$700,000, a sum thought sufficient to construct the line between Fort Salisbury and Uganda. The first section is from Fort Salisbury to Nyasaland.

**THE SLAVE-TRADE.** — The Congo Free State has received news of the third victory of its troops over the Arab slave-traders. In the first, Sefou, the son of Tipu-Tipu, was put to flight; in the second, the chief Moharra, the murderer of Hollister, was slain; in the third, the town of Nyangwe, the centre of slave-trading operations, was taken. All the caravans which have raided the Free State went out from this place. The Arabs have now no centre of action in that part of Africa. Nyangwe is a town of 12,000 inhabitants and was so well fortified that it appeared to be impregnable; so its fall produces a great effect. The natives rallied to the aid of the Free State troops against the common enemy. It is thought, says the *Mouvement Antiesclavagiste*, that Commander Dhanis will profit by his victory to rejoin Captain Jacques at Lake Tanganyika and second his efforts there; and it adds: "If this is done, the time will shortly come when we may consider the slave-trade to have disappeared from the territory of the Free State."

## PALESTINE.

**THE JEWS.** — Statements have appeared in many publications that the number of Jews in Palestine was rapidly increasing, and that there are now not less than 50,000 in Jerusalem alone, while in all Palestine there are between 100,000 and 150,000. Dr. Selah Merrill, United States Consul at Jerusalem, declares that these estimates are greatly exaggerated, and that having investigated the matter, in connection with the British Consul, he has reached the conclusion that the number of Jews in Jerusalem cannot be over 25,000 and the number in Palestine is not far from 42,000.

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 Miscellany.

## BIBLIOGRAPHICAL.

*Two Volunteer Missionaries among the Dakotas: The Story of the Life and Labors of Samuel W. and Gideon H. Pond.* By S. W. Pond, Jr. Boston and Chicago: Congregational Sunday-school and Publishing Society.

This book is a bracing one. Few men have set forth upon untrodden ways with a more absolute self-renunciation, or have endured hardness with a manlier courage and more Christlike patience, than these brothers. In the true spirit of the Pilgrims they left Connecticut for the far West of 1833, when hardly out of their

teens, with the sole object of finding an opportunity of self-denying labor for Christ and for men. This they found among the Dakota Indians, in the wilderness which has since become the State of Minnesota, and they built their log-cabin on the site where Minneapolis, with its 175,000 inhabitants, now stands. They constituted the first permanent mission to the Dakotas; they built the first settler's cabin, the first schoolhouse, and the first church of the region, and prepared the first Dakota vocabulary and translation.

When they began their work there was but one other Protestant Christian in the whole territory, save the missionaries to the Ojibways. The story of their devoted labors and heroic self-sacrifice has therefore not only a great religious and missionary interest, but an historical value for every lover of his country "There were giants in those days."

*Gift: A Handbook of Missionary Information.*  
Preëminently for use in Young Women's Circles.  
Compiled and edited by Lilly Ryder Gracey. Cin-  
cinnati: Cranston & Curtis.

This little volume of 200 duodecimo pages will be helpful, as indicated in its title, to young people's missionary circles. It contains several brief responsive exercises, emphasizing suggestive facts as to different missionary fields, gives concise extracts from missionary writers as to the importance of the missionary work, and is enlivened by several interesting missionary anecdotes.

*Picturesque Chicago and Guide to the World's Fair.* Hartford: D. S. Moseley.

This book is unique in two particulars: first, as an admirable description of the city of Chicago and especially of the Columbian Exposition; and second, as having been issued by *The Religious Herald* of Hartford, as a present to its subscribers on the completion of fifty years' publication of the paper. That a standard religious newspaper should thus celebrate its jubilee is an interesting fact in itself. The book is beautifully illustrated, and admirably presents a view of the "White City" within the great commercial city of the West.

*The Expositor's Bible:* (1) *First Book of Kings.* By F. W. Farrar, D.D.; (2) *The Epistle to the Philippians.* By Robert Rainy, D.D.; (3) *The Book of Job.* By Robert A. Watson, D.D. New York: A. C. Armstrong & Son.

These three additional volumes to the valuable series entitled *The Expositor's Bible* are before us. Archdeacon Farrar's name attached to the Commentary on the First Book of Kings gives assurance that it is interesting and instructive. It pictures especially the character and times of Solomon and Elijah, closing with a strik-

ing contrast between them. Some of the results of what is called the "Higher Criticism" are accepted by the author and need not be accepted by his more conservative readers. Every such volume must be read with discrimination, the wheat being separated from the chaff according to the excellent counsel, "Prove all things; hold fast to that which is good." Principal Rainy's comments on the Epistle to the Philippians are evangelical and helpful. Dr. Watson's exposition of the Book of Job, which is in the main to be commended, furnishes an illustration of the way in which some modern writers on the Bible pass from conjecture to positive assertion without seeming to be aware of the process. Dr. Watson suggests, though the suggestion was by no means new with him, that the "long discourse of Elihu may be an interpolation or an afterthought," and he asserts that some things in the thought and in the style of Elihu's discourse favor the theory that it was an addition made after the Exile. And so the chapter in reference to Elihu's discourse is entitled "Post-Exilic Wisdom." What at the first was a modest suggestion—a "maybe"—is stated farther on as a settled fact, and the writer speaks of Elihu's address as an "attempt made, as we have seen, centuries after the book of Job was written, to bring it into the line of current religious opinion." The theory presented may be true, but to assume that it is proven on the slight basis offered in this volume is a singular illustration of the way in which theories are often presented as facts.

*Presbyterian Missions.* By Ashbel Green, D.D., LL.D.  
With supplementary notes by John C. Lowrie.  
New York: A. D. F. Randolph & Co.

This handsome volume is a reprint of the well-known and instructive history of Dr. Green, first published in 1838. It is now enriched by supplemental notes from Rev. Dr. Lowrie, for many years a missionary and for many subsequent years a Secretary of the Presbyterian Board. It will be particularly interesting to some at the present time, as it discusses incidentally the question of the conduct of

missions, whether this shall be by voluntary societies or by ecclesiastical boards, giving the preference of course, as good Presbyterians, to the latter method. The history of the period when the Presbyterian church separated from associated work with the American Board is instructive and suggestive reading. The volume closes with a fervent appeal for new consecration on the part of all Christian believers to a personal obedience to the final command of the risen Lord. It emphasizes the necessity of "a deeply

settled principle working on the heart and conscience of every Christian, that he and she are bound by the allegiance and gratitude they owe to the Saviour, in whom is all their own hope for eternity, to send his soul-saving gospel to the millions who for want of it are perishing in ignorance and sin. If this principle can be radicated in the hearts of Christian professors generally, we shall never know the want either of funds or of missionaries for heathen missions."

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### Notes for the Month.

#### SPECIAL TOPIC FOR PRAYER.

For the Turkish empire and missions therein: that God would overrule the present excitements so that restrictions upon Christian work shall be removed; that it may be clearly seen that the missionaries of Christ are actuated by religious and not political motives; that rulers may rule in righteousness, and that the people may learn to walk in obedience and charity.

#### ARRIVALS IN THE UNITED STATES.

- June 4. At Boston, Mrs. Laura H. Bates, of the East Central African Mission.
- June 19. At New York, Rev. George C. Reynolds, M.D., of the Eastern Turkey Mission.
- June 25. At New York, Rev. Lewis Bond, Jr., and wife, and Miss Mary L. Matthews, of the European Turkey Mission.
- July 8. At New York, Rev. Benjamin F. Ousley and wife, of the East Central African Mission, returning on account of the state of Mr. Ousley's health.

#### DEPARTURES.

- July 15. From New York, Rev. Herbert M. Allen and wife, for the Eastern Turkey Mission at Van.

#### ARRIVALS OUT.

- May 24. At Colombo, Ceylon, Dr. and Mrs. T. S. Scott and Miss Kate Myers.

#### MARRIAGE.

- June 14. At Morristown, N. J., Rev. Edward Fairbank and Miss Mary A. Caskey, both under appointment to the Marathi Mission.

#### DEATH.

- June 26. At Salem, Mass., Miss Helen Elizabeth Bruce, daughter of Rev. H. J. and Mrs. H. P. Bruce, of Satara, India, aged twenty-four. Miss Bruce came to the United States from India ten years since, graduating at Wellesley College in 1892, and had commenced the study of medicine at the Woman's Medical College in New York city. She was a young woman of fine scholarship and of earnest Christian character, and her plan in life was to return to India to do medical work for women. During the past winter she was prostrated with sickness, of which she subsequently wrote to her parents: "For a day or two I had no idea whether I was to live or die. And oh, I was so happy! Jesus was nearer to me than ever before. I was down in the very valley of the shadow of death, and it was all so bright. I prayed that he might let me live, only on the condition that I might really serve and glorify him on earth, and you know the answer. I am getting well." But the disease did not leave her, as she supposed it had. She gradually failed and went down again into that valley where once more the rod and the staff did not fail her. She was watched to the last with tenderest care, one of her nearest friends saying that it was a benediction to be with her in her last hours. Many friends in India as well as in America will sympathize deeply with her parents in the loss they have sustained.



## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. How Holy Week is observed in Mexico. (Page 341.)
2. Growth amid persecution in Spain. (Page 326.)
3. Death of a teacher at Cesarea. (Page 328.)
4. Items from Ceylon. (Page 330.)
5. The province of Echigo, Japan. (Page 320.)
6. Buddhists and their persecutions in Japan. (Pages 321, 322.)
7. Expansion in North China. (Page 319.)
8. Death of the king of Bailundu. (Page 324.)

## Donations Received in June.

## MAINE.

Bridgeton, 1st Cong. ch. and so.	18 88
East Newcastle, Mrs. Samuel Wilson,	5 00
Lewiston, Fine-st. Cong. ch.	53 29
Norridgewock, A friend,	10 00
Orland, Cong. ch., m. c., 2:30; Y. P. S. C. E., 2:67,	5 37
Presque Isle, Rev. Chas. E. Harwood,	10 00
Togus, James Garvin,	3 00
Union Cong. ch. and so.	10 00—115 54

## NEW HAMPSHIRE.

Bristol, A friend,	5 00
Concord, Andrew S. Smith,	2 00
Haverhill, Cong. ch. and so.	24 70
Henniker, Cong. ch. and so.	59 25
Pelham, Cong. ch. and so.	60 00
Portsmouth, North Cong. ch.	110 68
Sanbornton, Mrs. J. C. Bodwell,	5 00
Somersworth, 1st Cong. ch.	18 58—285 21

## VERMONT.

Burlington, 1st Cong. ch.	272 50
Cabot, Cong. ch. and so.	30 00
East Hardwick, Cong. ch. and so.	36 09
Essex, Cong. ch. and so., add'l,	1 00
Ferriburgh, Rev. Levi Wild, 6; Cornelia Bond, 1,	7 00
Lower Waterford, Cong. ch. and so.	4 50
Milton, Geo. N. Wood, for Japan,	3 65
Springfield, Cong. ch. and so., add'l,	50 30
West Brattleboro, Cong. ch. and so.	28 38—383 62
Legacies. — Burlington, Rev. Frederic T. Perkins, by George H. Perkins, Ex'r,	500 00
Tunbridge, Jerusha S. Tracy, by E. F. Howe, Ex'r, bal.	176 17—676 17
	1,059 79

## MASSACHUSETTS.

Andover, Free Christian ch. and so.	56 00
Bedford, Cong. ch. and so.	71 60
Beverly, Dane-st. ch., m. c.	9 67
Boston, Eliot ch. (Roxbury), 150; Walnut-ave. ch., 100; Old South ch., J. H. Hunkins, extra, 30; Highland ch., 5:50; So. Eyan. ch. (West Roxbury), 11; C. (West Roxbury), for new ch. at Philipopolis, 50,	336 50
Cambridge, Alliance Extra-cent-a-day Band,	28 00
Canton, Cong. ch. and so.	124 47
Chesterfield, Cong. ch. and so.	15 00
Chicopee, 2d Cong. ch.	25 94
Concord, Trin. Cong. ch.	22 41
Dalton, 1st Cong. ch.	174 30
Danvers, Maple-st. ch., to const. J. S. LEARROYD, Jr., and BESSIE PUTNAM, H. M.	232 28
Enfield, Cong. ch. and so.	50 00
Everett, A. D. Sanford,	7 00
Falmouth, 1st Cong. ch.	82 00
Franklin, 1st Cong. ch.	35 00
Hatfield, Cong. ch. and so.	97 69
Hinsdale, Cong. ch. and so.	6 63

Ipswich, Linebrook Cong. ch.	8 22
Lowell, Eliot ch., 35:12; James Skilton, add'l, 25,	60 12
Melrose, Cong. ch. (of which 10:71 m. c.),	147 31
Methuen, 1st Cong. ch.	85 65
Newburyport, Whitefield Cong. ch.	23 29
Newton, Eliot ch. and so.	210 00
Newton Centre, Cong. ch. and so.	132 19
North Brookfield, 1st Cong. ch.	32 66
North Chelmsford, 2d Cong. ch.	10 77
North Leominster, Y. P. S. C. E.	25 38
Northfield, Trin. Cong. ch., Miss Sarah Aldrich,	100 00
Palmer, 1st Cong. ch.	5 13
Peabody, Mrs. John L. Colcord,	2 00
Reading, Members of Cong. Y. P. S. C. E. and other friends, for Marathi Mission, general work,	15 00
Salem, Y. P. S. C. E. of Tabernacle ch., toward salaries of Rev. G. H. and Rev. C. E. Ewing,	40 50
South Braintree, Cong. ch. and so.	20 00
South Hadley Falls, Cong. ch. and so.	8 25
South Walpole, Missionary,	2 00
Springfield, Olivet Cong. ch., 48; Ladies' Mis. Soc. of Eastern-ave. Cong. ch., 2:57,	50 27
Taunton, Trin. Cong. ch., to const. Miss L. ALICE PERKINS, H. M., 100; Union Cong. ch., 45:79,	145 79
Warwick, Warwick Cong. ch. and so.	12 00
Wellesley, Cong. ch. and so.	5 00
West Brookfield, Cong. ch. and so.	20 88
Westfield, 1st Cong. ch., 94:53; 2d Cong. ch., 40:49,	135 02
West Springfield, Park-st. Cong. ch.	40 14
Whitinsville, Y. P. S. C. E.	30 86
Winchendon, North Cong. ch. (of which 22:57, m. c.),	132 32
Worcester, Union ch.	105 73
Wrentham, 1st Cong. ch.	25 00
—, W. L.	250 00
—, A friend, for W. C. A. Mission,	100 00—3,356 97
Legacies. — Fitchburg, Samuel Burnap, by Harriet J. Burnap, Ex'r,	560 00
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r,	100 00
Winchester, Nancy S. Howe, by Edwin B. Lane, Ex'r, bal.	1,700 00—2,360 00
	5,716 97

## RHODE ISLAND.

East Providence, United Cong. Soc.	5 51
Peace Dale, Cong. ch. and so.	133 10
Providence, Central Cong. ch.	542 20—680 81

## CONNECTICUT.

Bridgeport, 2d Cong. ch., for support of Rev. W. P. Elwood,	39 00
East Haven, Cong. ch. and so.	12 25
Hadlyme, Cong. ch. and so.	14 00
Hartford, Students' Assoc. in seminary,	83 46
Lisbon, Cong. ch. and so.	13 50
Middletown, 3d Cong. ch.	8 77

New Haven, Ch. in Yale College, 218.01; Dr. Robert Crane, 10,	218 01
New London, 1st Church of Christ, m. c.	12 04
Norwich, Broadway Cong. ch.	100 00
Plantsville, Cong. ch. and so.	92 80
Poquonock, Cong. ch. and so.	49 85
Ridgefield, 1st Cong. ch.	13 13
Saugatuck, Cong. Sab. sch.	3 87
Simsbury, Cong. ch. and so.	37 05
South Glastonbury, Cong. ch. and so.	9 47
Talcottville, Cong. ch. and so.	305 00
Trumbull, Cong. ch. and so.	8 41
Union Cong. ch. and so., toward sup- port of Rev. H. M. Lawson,	13 50
—, A friend,	400 00—1,449 11
<i>Legacies.</i> —Rockville, John N. Stick- ney, of Union Cong. ch., by John K. Creevey and Laura H. Hall, Ex'rs,	5,000 00
	6,442 11

## NEW YORK.

Angola, A. H. Ames, for pupil in Japan,	3 00
Binghamton, 1st Cong. ch., 56.66;	68 66
Mrs. Edward Taylor, 10,	
Brooklyn, South Cong. ch., 200; Lee- ave. Cong. ch., 69.56; do., m. c., 13.06,	282 68
Buffalo, T. D. Demond,	100 00
Cambria Centre, Cong. ch.	10 00
Corona, Union Evan. ch.	100 00
Deansville, Cong. ch.	2 95
Elmira, Park Cong. ch.	37 99
Gaines, Cong. ch.	16 13
Hoosick Falls, B. V. Quackenbush, Mansville, Cong. ch.	40 00
New York, Broadway Tabernacle ch., so; Christ Cong. ch., 5.70; H. E. Parkhurst, for Japan, 150,	155 70
Norwich, Cong. ch., for Scudder Me- morial,	40 00
Olean, Cong. Sab. sch., for boy at Erzroom,	2 52
Sherburne, 1st Cong. ch., to const. Rev. L. R. Foots, D.D., M. J. McPHERSON, and A. B. WETHORE, H. M.	200 00
Shortsville, V. I. Brown,	25 00
Syracuse, W. E. Abbott,	30 00
Walton, 1st Cong. ch.	86 02
West Newark, Cong. ch.	6 70—1,218 08
<i>Legacies.</i> —Southampton, Harriet J. Rogers, less tax, by J. H. Pierson, Ex'r,	169 35
	1,387 43

## PENNSYLVANIA.

Braddock, A friend,	1 00
Corry, Cong. ch.	2 35
Guy's Mills, Cong. ch.	12 25
Meadville, Park-ave. Cong. ch.	25 93
Philadelphia, Charles C. Savage,	150 00
Pottersville, Cong. ch.	6 40
Shamokin, Welsh Cong. ch.	6 14—204 27

## NEW JERSEY.

Chester, Cong. ch.	40 00
East Orange, E. Ballard,	10 00
Haddonfield, J. D. Lynde,	100 00
Passaic, Cong. ch.	3 75—153 75

## DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch.	51 18
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## OHIO.

Cincinnati, Central Cong. ch.	153 27
Claridon, Cong. ch.	2 00
Cleveland, Hough-ave. Cong. ch. and Sab. sch., 10.59; Bethlehem, Cong. ch., 2,	12 59
Conneaut, F. W. Hayne,	25 00

Geneva, Gr. River W. M. Alliance,	80
Gomer, Welsh Cong. ch.	60 00
Hudson, Cong. ch.	15 00
Kirkland, Cong. ch.	3 35
Mt. Vernon, 1st Cong. ch.	70 00
North Munroeville, Cong. ch.	4 75
Oberlin, 2d Cong. ch.	96 94
Tallmadge, A friend,	20 00
Toledo, 1st Cong. ch., toward salary of Mrs. M. M. Webster and Rev. J. L. Barton,	250 00
Twinsburg, Cong. ch.	5 40—719 10

## INDIANA.

Fairmount, Cong. Sab. sch., Children's offering,	3 78
Fort Wayne, Mis. Soc. of Plymouth Cong. ch.	12 00—15 78

## LOUISIANA.

New Orleans, University ch., 5; Y. M. C. A. of do., for work of Rev. C. W. Kilbon, 4,	9 00
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## ILLINOIS.

Amboy, Cong. ch.	50 00
Canston, Cong. ch.	24 20
Chicago, New Eng. Cong. ch., 94.24;	
Central Park Cong. ch., 56.57;	
Union Park Cong. ch., m. c., 13.10;	
Bethlehem Cong. ch., 5; Theol. Sem., for support of Rev. C. N. Ransom, 50,	218 91
Earlville, "J. A. D.,"	25 00
Greenville, Cong. ch.	10 00
Hermosa, A friend in Cong. ch.	50 00
Joy Prairie, Cong. ch.	77 07
Kewanee, Cong. ch.	100 00
Lombard, 1st Cong. ch.	8 50
Polo, Ind. Pres. ch.	10 00
Roseville, Cong. ch.	18 26
Streator, Bridge-st. Cong. ch.	9 25
Waverly, Cong. ch.	25 13—626 32

## MICHIGAN.

Chelsea, 1st Cong. ch.	20 00
Olivet, Cong. ch.	25 00
St. Clair, 1st Cong. ch.	10 00
Watervale, Orin Blood,	2 00—57 00

## WISCONSIN.

Ashland, 1st Cong. ch.	5 00
Beloit, 1st Cong. ch.	84 58
Kenosha, T. Gillespie,	20 00
La Crosse, Cong. ch.	100 00
Waupun, Cong. ch.	46 46
Wauwatosa, Cong. ch.	128 40—384 44

## IOWA.

Doon, Cong. ch.	7 00
Genoa Bluff, Cong. ch.	5 41
Keokuk, "In Memoriam,"	10 00
Monticello, Cong. ch.	9 00
Rockford, Cong. ch.	8 35
Tabor, Cong. ch.	112 26—152 02

## MINNESOTA.

Hawley, Union ch.	4 30
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## KANSAS.

Fairview, Y. P. S. C. E. of Plymouth ch.	1 85
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## NEBRASKA.

Cowles, Cong. ch.	3 00
Crete, W. A. Hillis, to const. Rev. W. P. BENNETT, H. M.	50 00
Hastings, 1st Cong. ch.	16 31
Long Pine, Mrs. W.	25 00
Springview, Rev. and Mrs. J. W. Hadden,	10 00
Virginia, A friend,	75 00
Wahoo, Cong. ch.	11 00—190 31

## CALIFORNIA.

Berkeley, 1st Cong. ch. 118 00  
 Ontario, Bethel Cong. ch. 26 50  
 Santa Barbara, Cong. ch. 8 25—152 75

## COLORADO.

Central City, — 4 65  
 Colorado Springs, 2d Cong. ch., 9.56:  
 Mr. and Mrs. F. W. Cragin, 20, 20 56  
 Greeley, Wesley Sargent, for Madura, 10 50—44 71

## WASHINGTON.

Tacoma, J. Arntson, 25 00

## NORTH DAKOTA.

Cando, Cong. ch. 2 00  
 Dwight, Rev. S. F. Porter, 25: Help-  
 ing Hands, for Gazaland, 5, 30 00—32 00

## SOUTH DAKOTA.

Chamberlain, Cong. ch. 4 19  
 Dracola, Cong. ch. and Sab. sch. 7 00  
 Freedom, Cong. ch. 3 53  
 Parkston, Zion's Cong. ch. 35 00  
 Yankton, Cong. ch., to const. A. T.  
 FREE, H. M. 115 80—165 52

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Chisamba, Mission Boys. 5 23  
 Austria, Konnigraus, Contributions  
 through paper "Betanien," 25.28;  
 A friend, 41c. 26 69  
 England, Chigwell, Miss S. L. Ropes, 55 00  
 Turkey, Sivas, m. c. contribu., for W.  
 C. Africa, 4 40—91 31

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, Treasurer.  
 For several missions, in part, 10,072 77  
 For salary of Miss M. J. Noyes for  
 1893 450 00—10,522 77

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
 Treasurer, 3,000 00

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—So. Framingham, Grace  
 Cong. Sab. sch. 19 29  
 NEW YORK.—New York, "Two small fishes,"  
 Ohio.—Medina, Cong. Sab. sch. 8 21

WASHINGTON.—Olympia, Cong. Sab. sch. 2 50  
 40 00

## FOR SUPPORT OF YOUNG MISSIONARIES.

CONNECTICUT.—Plainfield, Y. P. S. C. E. 20 00  
 ILLINOIS.—Chicago, U. P. ch. and Sab. sch.,  
 100: Creston, Cong. Sab. sch., 5: Gales-  
 burg, Y. P. S. C. E. of 1st ch., 17.51;  
 Rockford, Y. P. S. C. E. of 1st ch., 25;  
 Wheaton, Y. P. S. C. E. of College ch., 5,  
 WISCONSIN.—Ripon, Y. P. S. C. E. 25 00  
 MINNESOTA.—Mantorville, Y. P. S. C. E. 4 70  
 KANSAS.—Kinsley, Y. P. S. C. E., for Rev.

and Mrs. G. E. White, 12.50; Leavenworth,  
 Y. P. S. C. E., for salary of Rev. C. W.  
 Lay, 6.25; Russell, Y. P. S. C. E., 9.40,  
 CALIFORNIA.—Ontario, Y. P. S. C. E. of  
 Bethel Cong. ch. 15 10  
 SOUTH DAKOTA.—De Smet, Cong. Sab. sch.,  
 6.66; Yankton, Y. P. S. C. E., 7.50,  
 259 62

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—So. Brewer, Y. P. S. C. E., for use  
 of Rev. H. B. Newell, 8 30  
 NEW HAMPSHIRE.—Manchester, Mrs. H. P.  
 Huse, for famine sufferers in India, 5;  
 Nashua, Miss Mary Spaulding, for work of  
 Miss Abbott, Bombay, 25; Wilton, Miss  
 Lizzie Abbott, for do., 10,  
 MASSACHUSETTS.—Andover, Free Christian  
 ch., for work of Rev. J. E. Abbott, 20; do.,

Jas. H. Ropes' Sab. sch. class, for Marsh  
 Academy, 10 20; Barre, Friends, for work of  
 Miss M. M. Root, 3; Boston, Mt. Vernon  
 Chinese Sab. sch., for native preacher, care  
 Rev. J. R. Taylor, 42.61; Brookline, Annie  
 Ramage, for work of Rev. C. C. Tracy,  
 Marsovan, 10; Conway, Mary A. Billings,  
 for Mrs. Howland, Ceylon, 11.50; Cam-  
 bridgeport, Junior Soc. C. E. Pilgrim ch.,

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,  
 Treasurer.

For outfit of Miss L. E. Wilson, 250 00  
 For trav. expense of Miss L. E. Wilson, 100 00  
 13,872 77

## MISSION SCHOOL ENTERPRISE.

VERMONT.—Barre, Cong. Sab. sch., 5; Jeri-  
 cho Centre, Y. P. S. C. E., 2.25,  
 MASSACHUSETTS.—Attleboro, 2d Cong. Sab.  
 sch., 16.84; Hopkinton, Y. P. S. C. E.,  
 32.25; Ipswich, Lend-a-Hand Soc. of 1st  
 Cong. ch., 3; Lakeville, Y. P. S. C. E., 8.15,  
 RHODE ISLAND.—Peace Dale, Y. P. S. C. E.,  
 for education of student in West Turkey,  
 CONNECTICUT.—Griswold, Y. P. S. C. E.,  
 1.50; South Killingly, Y. P. S. C. E., 2,  
 NEW YORK.—Brooklyn, South Cong. Sab.  
 sch., 50; Mannsville, Cong. Sab. sch., 3.48;  
 Sherburne, Cong. Sab. sch., 34.84,  
 PENNSYLVANIA.—Shamokin, Welsh Cong.  
 Sab. sch. 2 31  
 OHIO.—Cincinnati, Central Cong. Sab. sch.,  
 10.20; Cleveland, Hough-ave, Y. P. S. C.  
 E., for Niagara, 3.80; do., Junior Y. P. S. C.  
 E. of Lake View Chapel, for work in China,  
 1.55,  
 ILLINOIS.—Big Rock, Cong. Sab. sch., 5.62;  
 Chicago, Y. P. S. C. E. of South Cong. ch.,  
 3.50; Lyonville, Y. P. S. C. E., 4.64; Mont  
 Clare, Y. P. S. C. E., 11.63; Seward, Y.  
 P. S. C. E., 5; Streator, Bridge-st. Y. P.  
 S. C. E., 2.62,  
 MICHIGAN.—New Haven, Cong. Sab. sch.  
 WISCONSIN.—Brandon, Y. P. S. C. E., 2.50;  
 Delavan, Cong. Sab. sch., 10; Ripon, Cong.  
 Sab. sch., 3.87; Waupun, Cong. Sab. sch.,  
 8,  
 IOWA.—Dubuque, Sab. sch. of Immanuel ch.,  
 10; Emmetsburg, Cong. Sab. sch., 1.55;  
 Genoa Bluffs, Cong. Sab. sch., 2.46; La  
 Moille, Cong. Sab. sch., 8.50; Maquoketa,  
 Y. P. S. C. E., for pupil in foreign field, 25;  
 Manchester, Y. P. S. C. E., toward support  
 of pupil at Passauhall, 7,  
 MINNESOTA.—Princeton, Cong. Sab. sch.  
 KANSAS.—Paola, Y. P. S. C. E.  
 NEBRASKA.—Franklin, Cong. Sab. sch. birth-  
 day offering, 3 40  
 CALIFORNIA.—Palermo, Y. P. S. C. E.,  
 SOUTH DAKOTA.—Carthage, Cong. Sab. sch.  
 318 15

for Rev. J. K. Browne, Harpoot, 5; Dalton, Mr. and Mrs. Zenas Crane, 100; do., Mrs. James Crane, 100; do., Miss Mollie Crane, 50 (= 250 for Malatia Chapel); Fall River, 1st Cong. Sab. sch., for scholar in Cesarea, 25.40; Haliifax, A friend, for Radhi, 3.08; Longmeadow, V. P. S. C. E., for Bible woman, Mexico, 20; Ludlow, Union Sab. sch., for scholarship, Ahmednagar, 12; Melrose, Int. dep't of Cong. Sab. sch., for India, 3.23; Newton, J. W. Davis, for Malatia Chapel, 27; Newton Centre, S. F. Wilkins, for special needs, Madura, 50; Northfield, Chr. Assoc. of Sen'y, for work of Miss Russell, 20; for work of Miss Phelps, 25; for boy Pasumalia, 25; Rockland, Prim. dep't Cong. Sab. sch., for Miss Holbrook, 8.52; Somerville, Mrs. Henry Howard, for China, 10; do., Mrs. Henry Callahan, for do., 10; Springfield, Extra-cent-a-day Band, for Harpoot water supply, 39.24; do., for well at Wai, 39.24; Webster, Harriet L. Goddard, for Leason Pictures, 2; Westboro, Miss E. F. Newton, for boys' school at Madura, 10; Williamstown, Williams College Chapel, for support of Rev. J. G. Robertson, Marathi Mission, 710.75.

CONNECTICUT. — Bridgeport, Ladies and Y. P. S. C. E. of Park-st. Cong. ch., for Miss E. M. Barnum, 28.50; E. Windsor, Y. P. S. C. E., for boy in India, 7.50; Hartford, Miss M. C. Huntington, for famine sufferers, Madura, 20; Meriden, Y. P. S. C. E., 1st ch., for Mrs. Eaton's work, Mexico, 25; New Haven, Thank-offerings, for Harpoot water supply, 10; do., for well at Wai, 10; Williamantic, Mrs. Mary E. Warner, for Digran, 15.

NEW YORK. — Brockport, Miss E. P. Maynard, for well at Wai, 5; Brooklyn, R. J. Wenaley, Puritan Cong. ch., for native preacher, Madura, 40; do., Y. P. S. C. E. of East Cong. ch., for Y. P. S. C. E. in Okayama Asylum, 1; Buffalo, E. Sterling Ely, for Harpoot water supply, 50; Clifton Springs, Friends, by Miss Bush, for Chapel, Malatia, 23; New York, Mrs. Alex. MacColl, for Tiliipally Training School, Ceylon, 300; do., Y. L. Soc., Broadway Tabernacle, for Chapel, Malatia, 50; Sherburne, A friend, for work of Rev. W. N. Chambers, 15.

NEW JERSEY. — Mrs. S. F. Campbell, for native preacher, Madura, 12.50; Woodside, A friend, for Rev. W. N. Chambers, 13.21.

TEXAS. — Dallas, Mrs. Elizabeth Geen, for Bible woman, Madura.

NORTH CAROLINA. — King's Mountain, Miss Lillian S. Cathcart, add'l for native helper, China.

OHIO. — Cleveland, Y. P. S. C. E. of E. Mad.-ave. ch., for Niigata, 15; Toledo, Wash.-st. Cong. Sab. sch., for Sundra, Ahmednagar, 25.

ILLINOIS. — Chicago, Kenwood Sab. sch., for educa. of 2 boys, Mardin, 50; do., Friends in N. E. ch., for Mrs. Stover, 2; Mrs. Gordon, for native teacher, care Mr. Stover, 12; Normal, Y. M. and Y. W. C. A., for Sarkis K. Adjarian, Marsovan, 100; Oswego, Union C. E. Soc., for native preacher, Madura, 40; Rockford, Friends, by Mrs. F. C. Talcott, for carriage for Cesarea, 120.35.

MICHIGAN. — Alma, Miss S. E. Rose, for Okayama Orphanage, 100; Olivet, Cong. ch.,

for work of Rev. F. R. Bunker, 79.75; Whittaker, Mrs. H. F. C., for well at Wai, 2.

CANADA. — Ottawa, Annie D. Graham, for Nagli, 4.34; Waterville, Y. P. S. C. E., for support of Apiliika, 20; do., C. H. Craik's Sab. sch. class, for support of Kayalo, 20,

181 75

34 34

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS,  
Miss Ellen Carruth, Boston, *Treasurer*.

For Rev. C. N. Ransom,	10 25
For kraal girls, care Miss Phelps,	75 00
For girls in Inanda Sem., care Miss Phelps,	15 00
For native teacher in Inanda Sem., care Miss Phelps,	100 00
For bal. due W. T. Mission, from W. B. M., for 1892,	418 79
For repairs on buildings and grounds, Constantinople,	550 00
For native teacher (L47) and range (L14) in girls' school, Smyrna,	268 40
For pupils, care Miss Sheldon,	80 00
For Miss Laura Farnham,	10 00
For Bibles and other books for women and girls, Sivas,	10 00
For Virginia Bedrosian,	66 00
For Bible woman at Birjik,	10 00
For Mrs. Montgomery, for house in Adana,	500 00
For Miss C. Shattuck,	25 00
For Mrs. Sanders, for famine,	10 00
For Miss Emily C. Wheeler,	15 00
For pupil, care do.	15 00
For Marta of Gerun, care do.	15 00
For Bible woman, Ahmednagar,	33 34
For add'l teacher, Ahmednagar,	100 00
For med. expenses, Mrs. Sibley,	117 00
For school, care Mrs. Tracy, Madura,	50 00
For Bible woman, Japan,	10 00
For Okayama Orphanage, Japan,	7 00
For Miss S. A. Searle, Japan,	10 00
For work Miss Barbour, Spain,	5 00
For scholarship, care Mrs. Gulick, Spain,	125 00
For John Huss garden, Austria,	84 35-2,735 13

1,403 77

116 00

484 00

45 71

10 00

20 00

40 00

FROM WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*.

For Oorla Kindergarten,	10 00
For Mrs. George E. White, Marsovan,	5 00
For Mrs. W. M. Stover, Africa,	5 00
For well at Wai,	1 00
For Mrs. W. H. Gulick, Spain,	5 00
For chapel organ, Lin Chin, China,	30 00-62 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE  
PACIFIC.

Mrs. R. E. Cole, Oakland, California,  
*Treasurer*.

For work of Miss B. B. Noyes, Madura,	3 50
For support of Punarathi, care do.	15 00-18 50

384 35

## FOR RELIEF OF SUFFERERS BY EARTHQUAKE, MALATIA, TURKEY.

VERMONT. — Bellows Falls, Nelson W. Dawes, 2 00

MASSACHUSETTS. — Andover, Phillips Academy, 12 00

NEW YORK. — Buffalo, E. Sterling Ely, 25; New York, Broadway Tabernacle ch., 100; Wellsville, Aux. W. B. M., 5, 130 00

ILLINOIS. — Greenville, —, 1 00

NEBRASKA. — Virginia, J. B. White, 5 00

CALIFORNIA. — Fresno City, Friends, 105 00-255 00

5,838 85

Donations received in June, 30,892 34

Legacies " " " 8,705 52

39,097 86

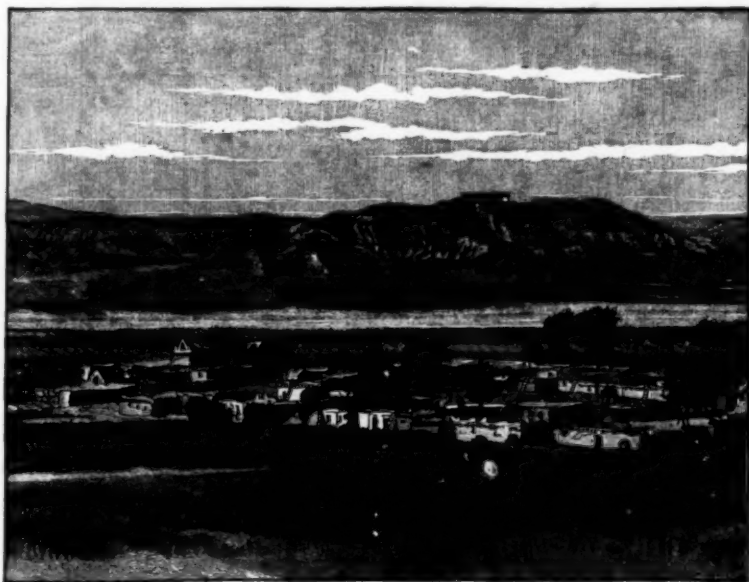
Total from September 1, 1892, to June 30, 1893: Donations, \$387,927.01; Legacies, \$113,406.02 = \$501,333.03.

## FOR YOUNG PEOPLE.

HOLY WEEK IN GUADALAJARA, 1893.

BY REV. JOHN HOWLAND, OF GUADALAJARA.

A FEW weeks before Easter, as I was spending the Sabbath in a small village, we heard, on Saturday evening, the droning sound of the *chirimía*, a rude kind of flute, and the monotonous tan-tan of a drum in the adjoining churchyard. The native pastor's children started up, exclaiming "*El Centurión!*" On making inquiries, I learned that a passion play is enacted in Holy Week, and

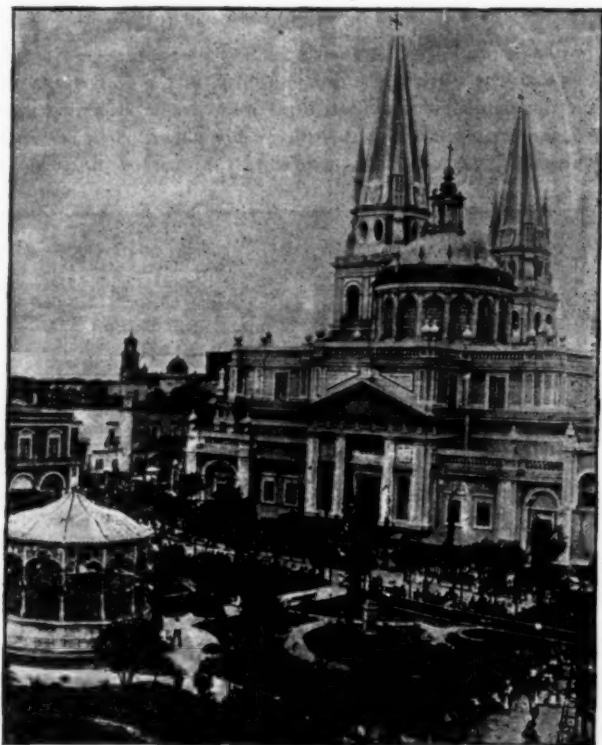


A PUEBLO, OR VILLAGE, IN MEXICO.

that they were teaching the centurion's horse to dance, that he might take his part in the procession in a fitting manner. In that village no attempt is made to represent the crucifixion, but in San Andrés, a little place two or three miles east of the city, all the details are carried out, but so coarsely and grotesquely as to make it a most repugnant exhibition.

Ash Wednesday, with which Lent begins, is much more than a mere name in Mexico. On that day every person who does not wish to be known as a *protestante*, or some other kind of a heretic, has a cross made on his forehead with ashes. Numbers of priests are kept busy all day long making the sacred sign.

The ashes are said to be made from old images or from the palms consecrated the previous year. Some priests expedite matters by using a rubber stamp instead of the finger in applying the ashes. Usually the cross is carefully retained as long as possible, and it is not unusual to see one, days or even weeks afterward, on the forehead of some persons. In one of the churches of the city a large and very "miraculous" image of the "Lord of Penance" is washed on Ash Wednesday, and enormous crowds collect, pushing and even fighting to



THE CATHEDRAL AT GUADALAJARA.

obtain the water in which the image is bathed, strongly impregnated, of course, with dust, flyspecks, and the accretions that result from the kisses of the faithful. This water is held to be most potent—and one may well believe that it is. Some drink it and others preserve it to frighten away the devil, storms, and pests.

The approach of Holy Week brings to Guadalajara crowds of people from the surrounding ranches and villages to attend the festival. Saturday afternoon, palm-venders gather in front and back of the cathedral, weaving the long greenish-white palm leaves into the most fantastic forms. They sleep in the street, on the cobblestone pavements, so as to lose no possible customer in the late evening or early morn. Hundreds of these palms, braided and adorned



with flowers, are bought to be carried in the procession in the cathedral, and after the ceremony many of them are fastened to the balconies or window gratings, their presence being supposed to insure the house against lightning. The ceremony in the cathedral is interesting and, in a certain sense, impressive, though one can not but be deeply pained and indignant in comparing its real effect on the multitude with what it ought to be.

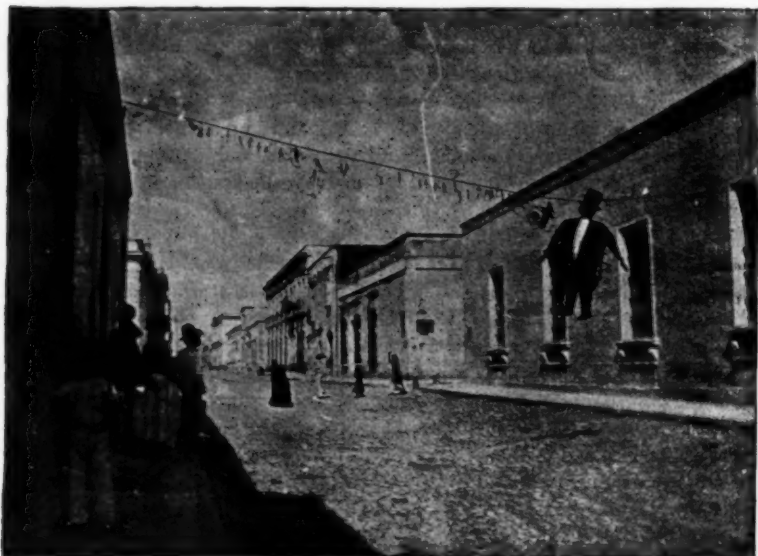
On Saturday and Monday booths are erected about the cathedral, the central square, and the theatre. They are formed by erecting a rude framework of timbers or sticks, the roof and sides being made of cotton cloth or sheets, with a curious admixture of curtains, knitted tablespreads, etc. In these is sold *agua fresca*, sweetened water flavored with almost all kinds of fruits, iced and strengthened with *tequila* (maguey wine) if desired.

Many people suspend work for the whole week; others continue their labors until Wednesday evening. After ten o'clock in the forenoon of the Thursday before Easter no bells are sounded until the same hour on Saturday. Their place is partially taken by the *maltraca* in the cathedral tower, an apparatus consisting of a wooden spring which engages a toothed wheel, producing a curious sound to be heard nearly all over the city. During Thursday afternoon and evening nearly everybody goes to the principal churches to see the *monumentos*, consisting of altars extravagantly adorned with candles, arranged in patterns, plants, flowers, caged birds, etc. The pious ones pray before each altar, but the large majority only go as a diversion. Formerly it was the custom for crowds to go from one church to another, praying as they went, but a few years since the governor posted notices calling attention to the fact that this was an infraction of the laws which forbid all religious acts in public. This caused great excitement and threats of armed insistence were heard on all sides. The governor undaunted called out the troops, and the main streets were patrolled by cavalry during the afternoon and evening. The custom thus interrupted has never been taken up again.

Before the time of Juarez, when the government was essentially ecclesiastical, Good Friday was passed in almost absolute silence. No carriages or beasts of burden were allowed in the streets, horsecars stopped running, and business of every kind was suspended. Even now, unless stores are closed Thursday noon, they are sure to be attacked by an angry crowd and stoned; and only a few years since an American was mobbed for riding on horseback on Friday. Doctors, milkmen, etc., still go almost exclusively on foot on those days. Having occasion to visit a sick person on Good Friday of this year, we found the door closed and there was delay in admitting us. Inquiring the cause, we found that the members of the family, who were desperately poor, were trying to work, sewing shoes and knotting fringes, but were obliged to keep the door carefully closed to avoid being stoned for working on a feast day! At the same time almost every form of vice and crime is practised on that day to a greater degree and more openly than at any other time.

Throughout the week boys go about the streets with images of all sizes hung from the ends of bamboo poles, shouting "*Las Judas!*" Why Judas should be spoken of as feminine no one can explain, but it is the almost universal custom among these venders. The images are made of colored paper, ingeniously

rolled and twisted, but contain powder, so that setting fire to a foot causes the whole to explode. Some are lifesize or even colossal, and are made with a frame of split bamboo, with large firecrackers united by a fuse, and so arranged that the figure whirls and dances, until at last there is a more violent explosion which completely demolishes the whole. These images are sold for a penny or two up to several dollars. Saturday morning people stretch ropes across the street and hang them full of these images. Quite frequently they are effigies, and thus give vent to political, religious (?), or personal spite.



THE HANGING OF JUDAS.

At ten o'clock a signal bell is struck and in an instant the city is transformed in pandemonium. Every bell clangs at its loudest, and in all directions are heard the fizz and the sharp detonations of the Judases, mingled with the shouts of the crowds. Such an extensive abhorrence of Judas might naturally be supposed to indicate at least ordinary care in avoiding his sin, but experience hardly justifies the expectation. The special significance of the celebration at this hour is that it is affirmed to be the hour in which Christ ascended from Hades and entered into glory. It is also held that any person dying during those hours of silence can by no means enter into glory until it is "opened."

In contrast with this mockery, idleness, intemperance, and debauchery, in the name of religion, the Protestants work during the whole week when allowed to do so, which is rarely the case, and earnestly try to teach, by example and exhortation, the true observance of the anniversary. This year communion was celebrated Thursday evening in the Methodist church and on Sabbath evening with the Congregationalists, and special services largely attended were held in the new edifice on Friday morning and Saturday evening.